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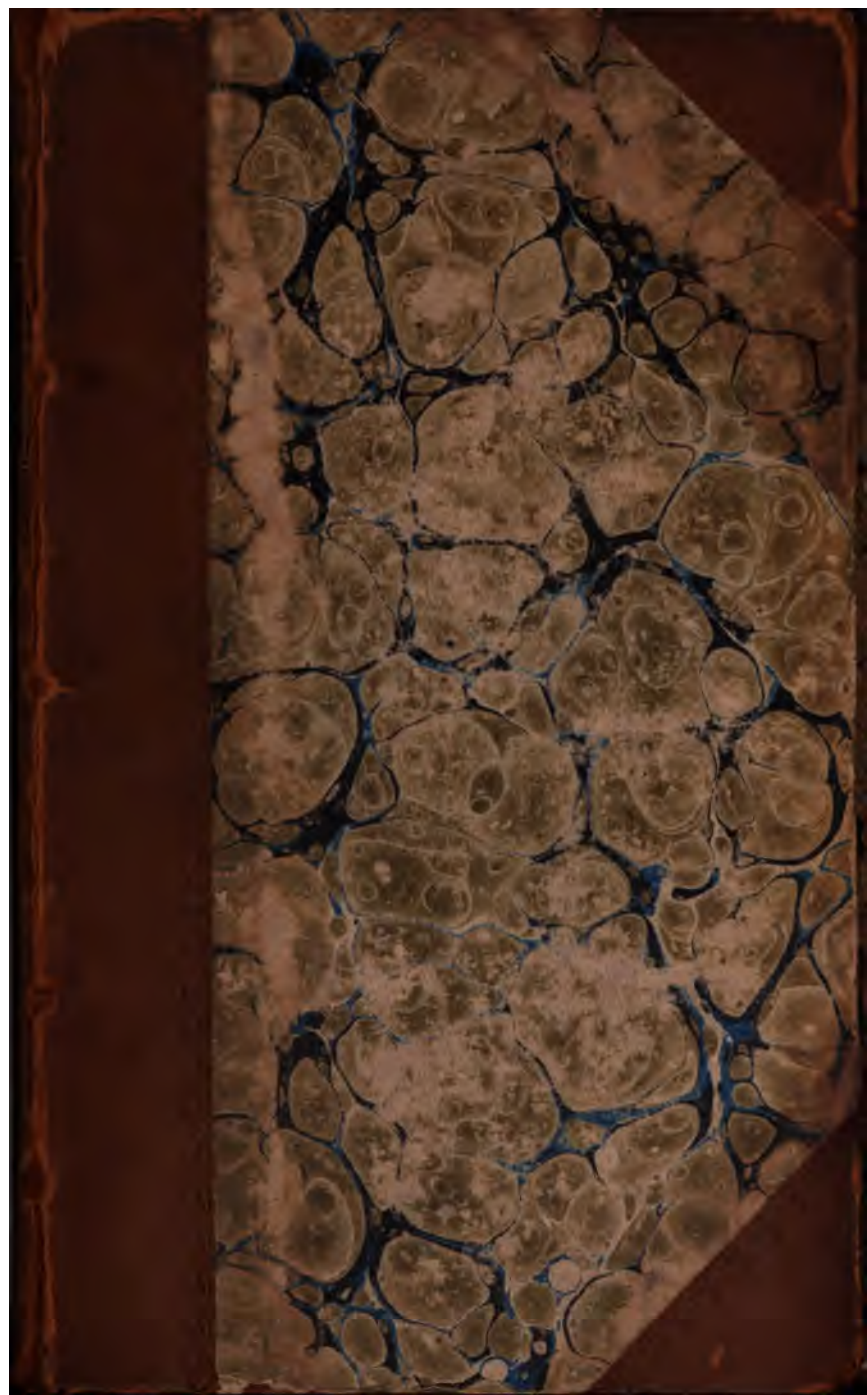
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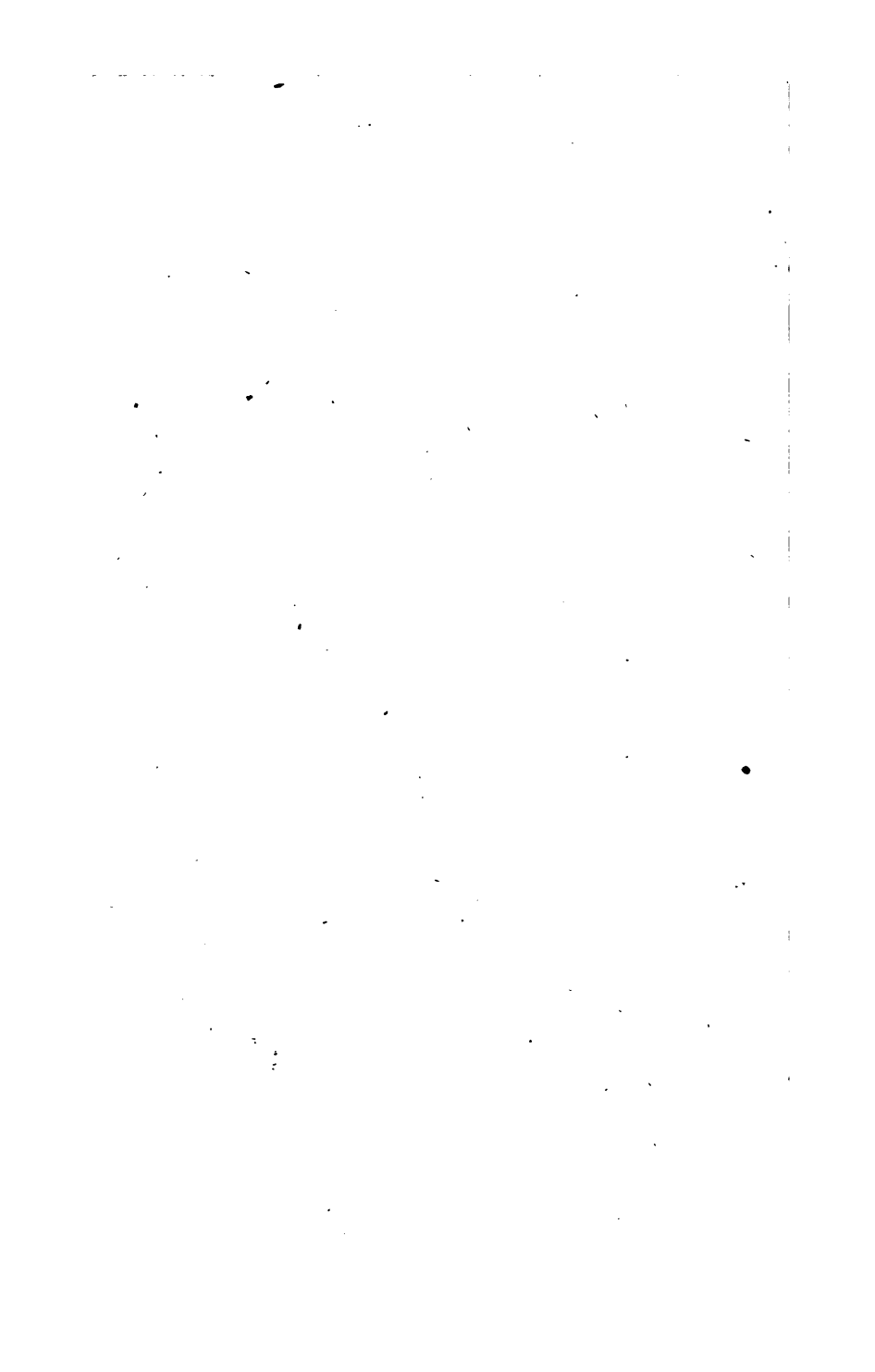
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v. 24. 1822.
A DESCRIPTION

OF A

**CHRONOLOGICAL CHART
OF THE PATRIARCHS,**

FROM

ADAM TO MOSES,

**WITH SOME SERIOUS CONSIDERATIONS ARISING OUT
OF A VIEW OF THE SUBJECT;**

AND AN ESSAY ON MNEMONICS.

By T. S. PECKSTON.



" Knowledge shall be increased."

DAN. xii. 4.

LONDON:

J. HATCHARD AND SON, PICCADILLY.

1828.

850.

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DIRECTIONS TO BINDER.

The Chart to be placed opposite the Title.

Tables, Nos. I. and II. to be inserted at the end.

INTRODUCTION.

WHEN compiling the Chart of the Patriarchal Chronology from Adam to Moses, I felt desirous of consulting as many works on Chronology as possible, in order that I might correct any error which might have arisen in its construction, and had escaped my notice. I was therefore led to look at most of the standard authors on that subject, where, instead of finding perfect coincidence, the result of all my enquiries (particularly as they related to the year in which Abraham was born) was more likely to lead me astray than otherwise.

I put the opinions of authors on one side, against the opinion of authors on the other, but without being able to decide which were the most satisfactory. From this dilemma I saw no means of extricating myself except by placing the Bible in one of the scales of the balance ; on doing which, I at once observed, that the scale into which that Book was put immediately preponderated. I do trust that its weight will have equal authority with all my readers.

The fixing of the year of Abraham's birth truly, is of the utmost importance ; for, if the *Mosaic* account of the event be disputed, all sacred Chronology must fall to the ground, and the subsequent epochas which are calculated from that year, as from a standard, must sink of course.

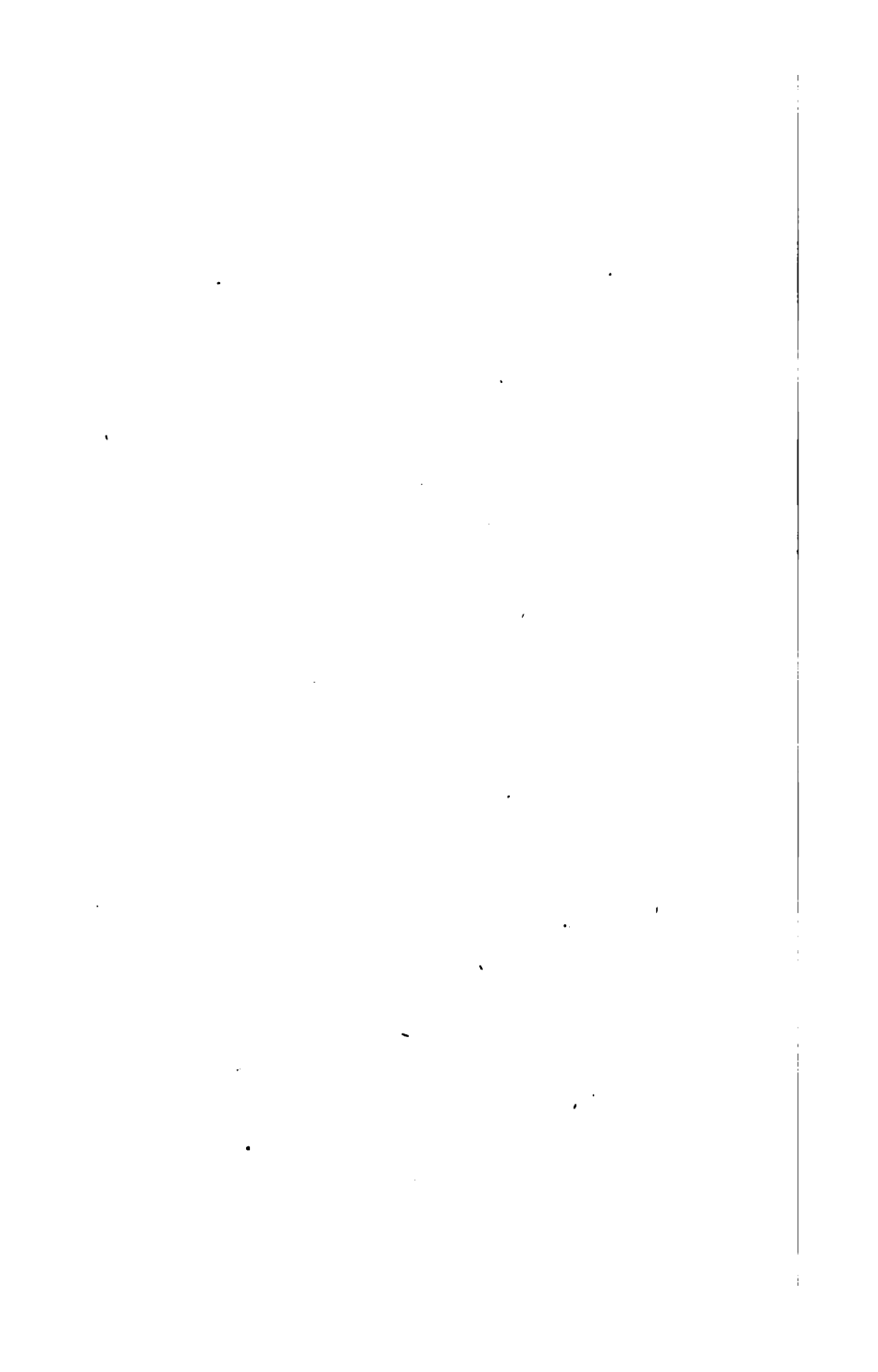
An argument for placing the year of Abraham's birth in the 70th year of the life of his father Terah, or in the year of the world

1948, which is not mentioned in the body of this work, I take an opportunity of introducing here. It arises out of Genesis xvii. 16, 17, where Abraham seems startled at the promise made to him, that he should be blessed with a son when he was 100 years old. In the 17th verse, we are told he said in his heart, "Shall a child be born unto him that is an hundred years old?" From the expression, and the manner of the expression, it appears he looked upon it as an example without a parallel. But if he himself had been born according to the opinion of some, when his father Terah was 130 years old, he would have had no occasion to marvel that he might beget a son when he was 100 years of age.

The Patriarchal Chart, therefore, is constructed according to the authority given in the authorized version of the Bible, which, as will be hereafter explained, differs from some very eminent Chronologers as to the year of the world in which Abraham was

born. Such being the case, I have considered it needful to state my reasons for deviating from human authority, however elevated. Had this been unnecessary, the following pages would not have appeared, as the use and object of the Chart are so obvious as to require no explanation beyond what is given upon the face of it.

OBSERVATIONS
ON THE
CHRONOLOGICAL CHART
OF THE
PATRIARCHS,
FROM ADAM TO MOSES,
&c.



OBSERVATIONS, &c.

AT a time when a great thirst for religious knowledge on one hand, and as great a zeal for *Deism* or *Atheism* on the other, to a certain extent, exists, every effort to show the truth of revelation (which indeed is of itself so clear, that *every one who runs can read*) must be well received by the serious and devout Christian. At a time when vice walks boldly through our streets,

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when men either publicly, and from the pulpit, deny the divinity of **JESUS CHRIST**, or go a step further and declare all Revelation to be but a forgery; certainly it behoves every good citizen to make a stand for his faith, and to do every thing in *his* power to compel *those* who will not find time to think for themselves on eternal things, but are led away with every wind of doctrine, to see the stability of revelation, to know that it is built upon the **Rock of Ages**, and that it is supported by a column of adamant so massy, that it cannot be shaken by a whole host of infidels.

It is highly necessary that every one who has the well being of souls at heart, should be prepared to answer the gainsayer; for this purpose it is also necessary he should be prepared with an

answer, and our object is now to furnish him with such weapons as are easily wielded, and may be efficacious. Let those who enter the arena with a sneer upon the BIBLE, be met with facts which cannot be denied. Let them, if they set up an argument against its divine original, be tried on the ground of historical and chronological evidence. That a great part of the writings of Moses are purely historical cannot be controverted; and if the history given by him be true, we have in those books *alone*, a test for the purity of other parts of Scripture.

Let us look at this matter, and for a moment suppose Moses was not an inspired penman, but that being "*learned in all the wisdom of Egypt*," he wrote a history of the patriarchs from Adam,

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down to himself. We shall, on examining this matter, find he must be abundantly furnished with materials for doing so, even if he had no assistance but from *oral* tradition. It is not at all likely that this was the case, as the learning of the Egyptians in his day was very extensive. Supposing it had not been so, the chart hereunto prefixed will show at one view, the chain of descent in a direct line, in so clear a point of view, that all objections to his materials for writing it must fall to the ground.

h e n we consider the pastoral lives of the patriarchs, and *particularly of those before the flood*, whose ages were lengthened out almost beyond what we can conceive if compared with our shortened existence; that they were

generally shepherds or agriculturists; that they possessed simplicity of manners to an extent unknown in more civilized nations; that they were probably no adepts in the fabrications which faction too often engenders, or party feeling creates; which acting as a mirror, so magnifies some parts, and diminishes others, that too often when we read, we find not a history of facts, but a portraiture bearing evident marks of the historian's feelings.

Reflecting, therefore, on the simple manners of the patriarchs, and their venerableness of age, how are we to picture Adam, in his 894th year, describing the sweets of the garden of Eden—the sensations he felt on first beholding Eve—his happiness whilst in a state of innocence—the fall and con-

sequent expulsion from Paradise—the births of his children—the death of Abel, and subsequent events of his life to his son Seth, then 764 years old—to his grandson Enos, then aged 659 years—to his great grandson Cainan aged 569—to his great great grandson Mahalaleel, aged 499—to his great great great grandson Jared, aged 434—to Jared's son Enoch, aged 272 years—to Enoch's son Methuselah, aged 207 years—and to the young Lamech, the son of Methuselah and father of Noah when in the twentieth year of his age?

That all these patriarchs might have met at one place and conversed together, is highly probable; and hence it follows that Lamech would have the testimony of them all. Now, Lamech lived after the birth of his son

Noah 595 years, and although we are not informed in scripture whether he walked uprightly in his generation, we have presumptive evidence of the fact in the life of Noah himself; for when the Almighty saw the earth overrun with wickedness, and determined to destroy man whom he had created, "Noah found grace in the eyes of the Lord;" why he did so JEHOVAH himself declares by saying, "thee have I seen righteous before me in this generation." Now had Lamech run with the stream of iniquity, the probable consequences would have been, a neglect of instilling into the mind of his son those feelings by which he was so eminently qualified for receiving the favour and protection of the Almighty.

We have just seen that Adam lived in the days of Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech; if we consult the chart or the table thereunto appended, we shall see that Seth was a cotemporary with the same line of patriarchs; that Enos lived with Adam, Seth, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech, and did not die till 84 years after Noah was born; that Cainan was alive when Noah was 179 years old, that Mahalaleel did not die till Noah was 234 years old; Jared till Noah was 366 years old; that Enoch lived 308 years with Adam, 365 with Seth, Enos, Cainan, Mahalaleel and Jared; 300 years with Methuselah, and 113 years in the lifetime of Lamech.

That Methuselah lived 243 years with Adam, 355 with Seth, 453 with Enos, 548 with Cainan, 603 with Mahalaleel, 735 with Jared, 300 with Enoch, 782 with Lamech, 600 with Noah, and 98 with Shem.

That Lamech died 5 years before the flood, having lived 56 years in the lifetime of Adam, 168 with Seth, 264 with Enos, 361 with Cainan, 416 with Mahalaleel, 548 with Jared, 113 with Enoch, 782 with Methuselah, 595 with Noah, and 93 with Shem.

The flood happened in the year of the world 1656; and with this event the antediluvian race were swept away with the exception of Noah and his sons, and his wife, and his sons' wives, from whom descended the race of post-diluvians. Looking at them, we find

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that NOAH, after having lived with the antediluvians Enos 84 years, Cainan 179, Mahalaleel 234, Jared 366, Methuselah 600, and Lamech 595; lived also 448 years with Shem, 348 with Arphaxad, 309 with Salah, 280 with Eber, 239 with Peleg, 219 with Reu, 187 with Serug, 148 with Nahor, 128 with Terah, and did not die till Abraham was 58 years old.

That SHEM lived with Noah 448 years, with Arphaxad 438, with Salah 433, with Eber 435, with Peleg and Reu 239 years, with Serug 230, with Nahor 148, with Terah 205, with Abraham 175, with Isaac 110, and with Jacob 30 years.

That ARPHAXAD lived 348 years with Noah, 438 with Shem, 399 with Salah, 373 with Eber, 239 with Peleg

and Reu, 230 with Serug, 148 with Nabor, 205 with Terah, 148 with Abraham, and 48 years with Isaac.

That SALAH lived 309 years with Noah, 433 with Shem, 399 with Arphaxad, 407 with Eber, 239 with Peleg and Reu, 230 with Serug, 148 with Nabor, 205 with Terah, 175 with Abraham, 82 with Isaac, and 22 years with Jacob.

That EBER lived 280 years with Noah, 435 with Shem, 373 with Arphaxad, 407 with Salah, 239 with Peleg and Reu, 230 with Serug, 148 with Nabor, 205 with Terah, 175 with Abraham, 139 with Isaac, and 79 with Jacob.

That PELEG lived 239 years with Noah, Shem, Arphaxad, Salah, and Eber, 209 with Reu, 177 with Serug, 147 with

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Nahor, 118 with Terah, and 48 with Abraham.

That REU lived 219 years with Noah, 239 with Shem, Arphaxad, Salah, and Eber, 209 with Peleg, 207 with Serug, 148 with Nahor, 148 with Terah, and 78 with Abraham.

That SERUG lived 187 years with Noah, 230 with Shem, Arphaxad, Salah, and Eber, 177 with Peleg, 207 with Reu, 148 with Nahor, 171 with Terah, 101 with Abraham, and did not die till Isaac was 1 year old.

That NAHOR lived 148 years with Noah, Shem, Arphaxad, Salah, and Eber, 147 with Peleg, 148 with Reu and Serug, 119 with Terah, and 49 with Abraham:—

That TERAH lived 128 years with

Noah, 205 with Shem, Arphaxad, Salah, and Eber, 118 with Peleg, 148 with Reu, 171 with Serug, 119 with Nahor, 135 with Abraham, and 35 with Isaac.

That ABRAHAM lived 58 years in the lifetime of Noah, with Shem 175 years, with Arphaxad 148 years, 175 with Selah, 175 with Eber, 48 with Peleg, 78 with Reu, 101 with Serug, 49 with Nahor, 135 with Terah, 75 with Isaac, and 15 with Jacob:— Thus we see that Abraham had in his lifetime the benefit of ten living witnesses on the subject of the deluge, two of which witnesses, Noah and Shem, were saved from it in the ark ; and that he had from those individuals an opportunity of hearing what had been handed down to them through

the antediluvian patriarchs from Adam, as has been already noted.

The portraiture of the character of Abraham, as given in holy writ, is of that description which leaves no doubt but he would be exceedingly careful in training up his son Isaac in the fear of the LORD, and as it appears Isaac had the benefit of his advice and instruction for seventy-five years, we may be sure he would be thereby benefited: and we are borne out in our position by the character given of Isaac in Scripture. For, we find at the time his servant was approaching with Rebekah to the place where he then sojourned, (Gen. xxiv. 63,) "he had gone out to meditate in the field at eventide," or to offer up his evening thanksgivings to his Creator in

that noble temple—the temple of the universe. We find also that after the death of Abraham, “God blessed Isaac,” (Gen. xxv. 11.) We are further told, that on his son Esau taking wives from amongst the Hittites, (who were enemies of the Lord,) that “it was a grief of mind unto him,” (Gen. xxvi. 34, 35,) and in his blessing and charge to Jacob, (Gen. xxviii. 1, 2, 3, 4, and 5,) is summed up the character of a truly devout person: for he charges his son not to marry a woman who knows not the Lord—who does not see the beauty of holiness—and who is linked to the world and its ways; but to intermarry with one who has been brought up under such precepts as had been instilled into his own mind; begging the bless-

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ing of Almighty God upon his son, knowing that without such blessing he could neither be the father of a multitude, nor inherit the land which JEHOVAH had given to Abraham and his seed.

Before I proceed to look further at Abraham, and those with whom he was cotemporary, or at the patriarchs who followed Abraham, I am compelled to make a pause, in consequence of finding almost all chronologers amongst the moderns placing Abram's birth in the year of the world 2008, instead of placing it in the year of the world 1948, that is, 60 years nearer to the Christian era than it ought to be. That he was born in the year of the world 1948, I shall attempt to prove from the text of the

Bible itself, which I conceive to be the best authority.

The text of the Holy Bible, and all modern chronologers, place the birth of Terah in the 1878th year of the world, or 2126 years before the coming of Christ :—therefore, as Terah was born in the year of the world 1878 and as we are told, (Gen. xi. 26.)

“Terah lived seventy years, and begat Abram, Nahor, and Haran,” we are to add 70 years to the year of the world when Terah was born, the sum will be the year in which Abram was born 70

1948

Hence we find that Abram was born in the year of the world 1948.

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This mode of reckoning has been followed by several chronologists, amongst whom are Christopher Helvicus, Theol. D. in his *Theatrum Historicum*, published in 1629, Isaacson, and others. This places the year of Abram's birth 2056 years before Christ. Let us enquire, therefore, how far Archbishop Ussher, Marshall, Blair, Fresnoy, Trussler, Priestley, and Grey, as well as others who have recently written on patriarchal chronology, were right in placing his birth in the year 1996 before Christ; for it is of considerable importance to our present enquiry to have that period fixed where it ought to be, as will be seen when we come to compare the discrepancies which arise, if Abraham's birth be placed in the year of

the world 2008, instead of being placed in the year of the world 1948.

As has been already noted, the scripture itself, and almost all the chronologists, have placed the birth of Terah, the father of Abram, in the year of the world . . . 1878

Now (Gen. xi. 32) we are told that "The days of Terah were two hundred and five years : and Terah died in Haran :"—
therefore add . . . 205

and we have 2083

the year of the world in which Terah died.

Following this matter further, we find (Gen. xii. 4) that "Abram was seventy and five years old when he departed out of Ha-

ran :” we will suppose, therefore, that Abram did not leave Haran till after the death of his father Terah, and if so, supposing he left Haran in the year Terah died—we have only to subtract the age of Abram, on leaving Haran, from the year of the world in which his father Terah died—that is to say, subtract 75

and we then have 2008 for the year of the world in which Abram was born. It is in this year that Archbishop Ussher, Marshall, Blair, Fresnoy, Priestley, Grey, and several others place it, that is to say, in the year before Christ 1996.

On inquiring further into this matter, I should first ask the reader whe-

ther the text of Scripture which I quoted, (Gen. xi. 26,) for making out that Abram was born in the year of the world 1948, be not more conclusive than those which are chosen for making it appear that Terah was 130 years old when Abram was born? (Gen. xi. 32; xii. 4.) In the one case the very text of scripture bears us out in our conclusion; for we are expressly told that "Terah lived seventy years, and begat Abram, Nahor, and Haran," and the birth of Terah being fixed by all chronologers in the year of the world 1878, it appears remarkable they should, when fixing the year of Abram's birth, leave the direct proof to seek for a supposititious one. That the placing the birth of Abram in the year of the world 2008,

will, I think, appear to be supported by hypothetical evidence only, when it is considered, first, that we have no proof whatever from the Bible that Abram remained in the land of Haran till the death of his father Terah, which must be premised, to make it out that he was but seventy-five years of age when his father died:—for (Gen. xii. 1) we find, “The Lord *had* said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee.” Now, although this verse follows that which gives us an account of his father’s death in Haran, yet it speaks of it as of an event antecedent to Terah’s death. We do not find the circumstance expressed by the words, “The Lord said,” which

would have been the case had it happened subsequent to Terah's death, but "The Lord *had* said," bearing upon the face of it a convincing proof that it had happened prior thereto; and further, he was directed not to leave his country and his kindred only, but *his father's house also*. Had Terah been dead when Abram received the commandment, his being directed to leave his country and his kindred would have been sufficient: we never find the writings of the inspired penmen loaded with words without meaning: we may, therefore, justly conclude that Abram did depart from the land of Haran in the lifetime of his father Terah.

I am well aware that some may make objections to Abram's birth

being placed in the year of the world 1948, particularly as so many eminent chronologers have thought it right to place it in the year 2008; to such I would remark, that I am borne out by the text of the Holy Bible, at least by the authorized version of that sacred volume. I cannot divest myself of the idea that the translators of the Bible had great merit, and were learned and pious men; and although I am aware that nothing is begun and made perfect at the same time, and that the translation is not exempt from the characteristic of all human undertakings, yet I am aware also that it is their labours which have materially assisted the critics in prosecuting their enquiries into the Hebrew text.

I consider the authority of the Bible far beyond what the mere philologist may produce from either Jewish authors, or profane historians : indeed, I must confess I am so wedded to that text of the Bible which I have been accustomed to hear read in the church since I was a child, that I feel sorrow whenever I observe men of learning, by their criticisms, starting matters, which, instead of serving the cause of religion, more immediately tend to shake the faith of many a worthy believer.

Having, I suppose, now said enough to enable every serious reader to convince himself whether I am right in placing Abram's birth in the year 1948, I shall show, by a parallel statement of the case, the difference it makes as to

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whom Abraham was cotemporary with—of course, the table from Noah to Terah remains unchanged till the line headed Abraham.

Postdiluvians, and
with whom cotemporary, if Abram was born in the year of the world 1948.

ABRAHAM lived 58 years in the life-time of Noah, 175 with Shem, 148 with Arphaxad, 175 with Salah, 175 with Eber, 48 with Peleg, 78 with Reu, 101 with Serug, 49 with Nahor, 135 with Terah, 75 with Isaac, and 15 with Jacob.

Postdiluvians, and
with whom cotemporary, if Abram was born in the year of the world 2008.

ABRAHAM was not born till 2 years after the death of Noah—lived 150 years with Shem, 88 with Arphaxad, 122 with Salah, 175 with Eber, was not born till 12 years after Peleg's death, lived 18 years with Reu, 41 with Serug, was

not born till 11 years after Nahor's death, lived 75 years with Terah, 75 years with Isaac, and 15 years with Jacob.

ISAAC lived 110 years in the lifetime of Shem, 48 with Arphaxad, 82 with Salah, 139 with Eber, 1 with Serug, 35 with Terah, 75 with Abraham, 120 with Jacob, 40 with Levi, and 29 with Joseph.

ISAAC lived only 50 years in the lifetime of Shem, was not born till 12 years after Arphaxad's death, lived 22 years with Salah, 79 with Eber — Serug was dead 59 years before Isaac was born, and Terah 25—he lived 75 years with Abraham, 120 with Jacob, 40 with Levi, and 29 with Joseph.

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Abraham born in the year of the world 1948.

JACOB lived 50 years with Shem, 22 with Salah, 79 with Eber, 15 with Abraham, 120 with Isaac, 67 with Levi, 56 with Joseph, and 26 with Kohath.

LEVI lived 40 years in the lifetime of Isaac, 67 with Jacob, 110 with Joseph, 96 with Kohath, and 22 with Amram.

Abraham born in the year of the world 2008.

JACOB not born till 10 years after Shem's death, and 38 years after the death of Salah—he lived 19 years in the lifetime of Eber, 15 with Abraham, 120 with Isaac, 67 with Levi, 56 with Joseph, and 22 years with Kohath.

LEVI lived 40 years in the lifetime of Isaac, 67 with Jacob, 110 with Joseph, 92 with Kohath, and 32 with Amram.

JOSEPH lived 29 years in the lifetime of Isaac, 56 with Jacob, 110 with Levi, 80 years with Kohath, and 6 with Amram.

KOHATH lived 26 years in the lifetime of Jacob, 96 years in the lifetime of Levi, 80 years with Joseph, and 59 with Amram.

AMRAM lived 22 years with Levi, 6 with Joseph, 59 with Kohath, 70 with Aaron, and 66 with Moses.

AARON lived 70

JOSEPH lived 29 years in the lifetime of Isaac, 56 with Jacob, 110 with Levi, 76 years with Kohath, and 16 with Amram.

KOHATH lived 22 years in the lifetime of Jacob, 92 years with Levi, 76 with Joseph, and 73 with Amram.

AMRAM lived 32 years with Levi, 16 with Joseph, 73 with Kohath, 61 with Aaron, and 57 with Moses.

AARON lived 61

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years with Amram, . . . years with Amram,
and 119 with Moses. . . and 119 with Moses.

Moses lived 66 . . . Moses lived 57
years with Amram, . . . years with Amram,
and 119 with Aaron. . . and 119 with Aaron.

Before I quit this subject, I shall just make a few observations relative to the authorities I have for stating the years when the patriarchs from Isaac to Moses (inclusive) were born :

And first, we have stated above that Abram was born in the year of the world 1948

Consulting Gen. xxi. 5, we find these words, " And Abraham was an hundred years old, when his son Isaac was born unto him : " therefore if we add 100

we have 2048

being the year when Isaac was born.

Pursuing our enquiry, let us consult Gen. xxv. 26, where it is said, "And Isaac was three-score years old when she" (Rebekah) "bare them" (Esau and Jacob).

Therefore, if we add to the year in which Isaac was born 60

we have 2108

for the year of Jacob's birth.

Then to find the time of Levi's birth, as the age of Jacob when that occurred is not named in the Bible, we must first endeavour to find what Jacob's age was when Joseph was born—which we shall be able to as-

certain; for, first, we find that Jacob on being introduced to Pharaoh on coming into Egypt, states his age to be 130 years (Gen. xlvii. 9.) Therefore, if we subtract from 130, the age of Joseph at the same time, which we shall easily find, we have the age of Jacob at the time that Joseph was born.

It appears (Gen. xlv. 6) when Joseph made himself known unto his brethren, and sent for his father, there had been two years dearth 2

We are aware also that there had been seven years of great plenty prior to the seven years of famine 7

We are further informed (Gen.

ch. 46) that Joseph was 30 years old when he stood before Pharaoh and interpreted his dream . 30

therefore he must have been 39 years of age at the time his father came down into Egypt, and that his father was then 130 years old. If we subtract 39 from 130, we have 91 as a remainder, which was Jacob's age when his son Joseph was born.

Jacob was born in the year
of the world 2108
therefore, if we add 91

we have 2199
the year of the world in which Joseph was born.

Now, between the birth of Levi and the birth of Joseph, Jacob had

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eight children born unto him, that is to say, *Judah* by Leah, (Gen. xxix. 35); *Dan* by Bilhah, Rachel's handmaid, (Gen. xxx. 6); *Naphtali* by the same (Gen. xxx. 8); *Gad* by Zilpah, Leah's maid, (Gen. xxx. 11); *Asher* by the same, (Gen. xxx. 13); *Issachar* by Leah, (Gen. xxx. 18); *Zebulon* by Leah, (Gen. xxx. 20); and *Dinah* by Leah, (Gen. xxx. 21). The period that would probably elapse, therefore, between the birth of Levi and the birth of Joseph, we may estimate at, or about, 11 years; which being taken from the year in which

Joseph was born 2199

thus 11

leaves 2188

for the year of the world when Levi

was born—so far as we are borne out by the word of Scripture itself.

The years in which Kohath, Amram, Aaron, and Moses were born, have been extracted from *Christopher Helvicus*, from their appearing to be more in accordance with the text of the Bible, than what other chronologers have given.

Satisfied, however, as I am in my own mind as to the correctness of the chart itself, and of the two tables which are added at the foot of it, I would recommend my readers to examine their accuracy themselves from the word of Scripture. Whilst recommending such practice I have thought it expedient to add two tables in the notes to this work, (1) in addition to what appear on the chart; the first

of which is a table showing the years before Christ, and the years of the world when the postdiluvian patriarchs respectively were born and died, the number of years each of them lived, and how long they were cotemporary with each other, according to the authorities of Archbishop Ussher, Marshall, Blair, Fresnoy, Priestley, and Grey; the second, a table showing the years of the world in which different chronologers have placed the births of the respective patriarchs from Adam down to Moses.

Joseph is introduced into this chart, and the chronological tables, though not in the direct line of descent to Moses, for we find (Exod. vi. 20) that Jochebed, the sister of Kohath, and consequently the daughter of Levi, was

taken to wife by Amram, to whom she bare Aaron and Moses.

None of the patriarchs, after the time of Isaac, had an opportunity of consulting so many living authorities as to the fact of the deluge, &c. as he had had; nor was it necessary they should, for the testimony had been so strengthened, by a host of witnesses before, as to render further authority useless. If we take a retrospective view of the antediluvian world, we shall find that the father of Noah might have conversed with Adam himself, and with all his ancestry in a direct line up to Adam: and, so of the postdiluvians, the father of Isaac might have conversed with Noah himself, and with his direct line of ancestry up to Noah. Now, between the

time of Isaac's death, and the birth of Aaron, as those events are stated by Archbishop Ussher and his followers, only 141 years elapsed :—between the time of Isaac's death, according to *our* chronology, and the birth of Aaron, according to Archbishop Ussher, &c. but 201, and between the death of Isaac, and birth of Aaron, (both taken from our chronology,) only 142 years elapsed, and between one event and the other, we have Jacob, Levi, Kohath, and Amram, who doubtless conveyed the accounts handed down to them to Aaron and Moses ; and, as the period was *in any case* so extremely short, it is not likely that the circumstantial accounts given by Jacob to Levi, and his other sons, from whom the twelve tribes of Israel had

their being, could be mutilated or corrupted in its descent from ISRAEL to Aaron and Moses.

Having said so much relative to the chain by which the Mosaic history is held together, the reader's time will not be taken up further: on that head at present, I shall proceed to explain the "chronological chart intended to show at one view which of the patriarchs were contemporaries, how long they were so, and from thence to deduce the great probability of Moses having the best account of the creation, fall, &c. even if the accounts had been handed down to him by oral tradition only," and also to explain the annexed tables, and to point out their use. I shall begin with .

THE CHRONOLOGICAL CHART.

At the upper part of this chart is a scale of years before the birth of Christ, numbered from the right hand to the left, from 1404 to 4004, and at the bottom is a similar scale numbered in the same way. Below the bottom scale just mentioned is another scale, which commences its numbering with the creation of the world, and is numbered by divisions of 100 years each to 2600—these are subdivided (and so also in the other scales) into fifties, and these again into tens.

The length of the parallelograms marked with the names of the different patriarchs, express the number of years each of them lived. The ends

towards the left hand side of the chart mark out the time of their births *respectively*, whilst the ends towards the right hand side of the chart, show the time of the death of *each* individual. Now if, I were desirous of knowing when Adam was created, and in what year he died, also who were living at the same time he did, I should look at the chart, and there it would at once appear that Adam was created 4004 years before CHRIST, and that he died at the age of 930 years. Consequently 930 years after the creation, or 3074 years before CHRIST, as would be seen upon either of the scales which express the years before Christ. To find the year of Adam's death, take a piece of card, or other strong paper, something longer than

from the top to the bottom of the chart, (including the scales,) and about two inches broad, and lay its edge on that line of the parallelogram which designates the death of Adam, (as already explained,) and so that it may cover the top and bottom scales, and be parallel to the vertical edges of the chart. Having done so, if you read off the divisions from the scales, you will find the years exactly as above stated. Let the paper lay in that situation, no part of the parallelogram designating Adam being covered, and you will at once see which of the patriarchs were his cotemporaries: for all those whose names appear to the left of the paper, and between that paper and the edge of the chart to the left, were so; the left edge of the chart representing the

year in which Adam was created. Then, supposing you were desirous of knowing how long each of them were so cotemporary, prepare yourself with another piece of card-paper; (similar to the above;) having secured the first in its position, showing the year in which Adam died, by laying upon it a weight, or in any other way. Place this second piece of card-paper at the end of the parallelogram, which represents the birth of Lamech, (for instance,) and parallel to the paper first used; having done so, if you count the divisions on either the top or bottom scale, you will find that something more than five and a half of the small divisions would appear, and as each of the small divisions represents ten years, Lamech was consequently

upwards of 55 years a cotemporary of Adam. But as the scale upon the chart is not sufficiently large to exhibit single years, I have added at the foot of the chart two tables, which by inspection will show to single years how long the Patriarchs were cotemporaries, and we find from the first of them that Lamech was born 56 years before Adam's death. Moving the second card-paper to the line which represents the birth of Methuselah, the first continuing stationary, and counting the years between the two on either scale, we find that Methuselah was upwards of 240 years a cotemporary of Adam; and referring to the table we shall see he was born 243 years before Adam's death. In like manner, letting the

first card-paper remain on the line which represents the year in which Adam died, and moving the second to Enoch, Jared, Mahalaleel, Cainan, Enos, and Seth, and counting the years on the scale as above directed, (referring at the same time to the table of the antediluvian Patriarchs,) we shall find that Enoch was born 308 years before Adam died, Jared 470, Mahalaleel 535, Cainan 605, Enos 695, and Seth 800 years, and so of any of the rest of the Patriarchs; we see at once who were cotemporaries if we lay one of the card-papers at the end representing his birth, and the other at the end representing his death, and each parallel to the edge of the chart; for it is obvious, that all those which appear between the two lived at the

same time, and that the card-paper placed on the left hand end of the parallelogram, representing such patriarch, cuts the scales in the year of his birth, whilst the one at the right hand end represents the year in which he died; and counting the years between the two slips of card paper, shows how many years such patriarch lived.

After what I have already said relative to the manner in which from this chart may be obtained the year of the world, or the year before Christ, when any of the patriarchs therein named were born, and when they died, (consequently showing their respective ages at the time of their death,) who were their cotemporaries, and how long each of the patriarchs was so, I think I need not add

more on the subject by way of explaining either the principle or the use of this chart; but, before I advert to the tables, I must say a few words as to the reasons which induced me about twenty years ago, (when I first compiled and designed it,) to think it would be useful, and why it has now made its appearance.

In reading the history of the patriarchs, as given in the books of Genesis and Exodus, I felt a difficulty in forming a distinct idea how the connexion between them ran, and how long they were cotemporaneous; although, from those books I had the means of ascertaining when each of them was born, how long they lived, and when they died. When pursuing my geometrical studies, having

seen lengths of time designated by lines, and having on some occasion seen a chart of Universal Biography, on a plan where the length of each individual's life was marked in its proper situation, as to time, by a line expressing its length, with the name written over it, (perhaps Dr. Priestley's,) it occurred to me, that a similar chart of the patriarchs would make the connexion between one and another of them more obvious to the eye, and consequently imprint certain facts more strongly upon the mind.

Having by calculation from the Bible, ascertained the times of the birth and death of each patriarch, in the direct line from Adam to Moses, and constructed a scale of years near one of the vertical sides of a sheet of pa-

per, representing the years before Christ, and numbering it from the top to the bottom, from 1404 to 4004, and a scale of years parallel thereto, near the opposite side of the paper, representing the years of the world, and numbered from the bottom to the top, from 0 (or the year of the creation, and when Adam was formed out of the dust of the earth) to 2600, I connected the two scales together by right lines at the top and bottom, the bottom one of which represented the year of the creation of the world: I then drew parallelograms, standing on their ends perpendicular to the line representing the creation, the height of which was equal to the number of years each patriarch lived, and so situated that a line drawn through the

scales at each side, so as to cut the end of the parallelogram nearest the line representing the creation of the world, and parallel thereto, cut the year of his birth on each scale, and a line drawn through the upper end of the parallelogram, or that end most distant from the line by which the creation was designated, cut the year of his death on each scale; consequently the length of each parallelogram represented the number of years each of the patriarchs lived. Upon the chart I am now describing, I put in figures, at the lower end of each parallelogram, representing the year of the world when each patriarch was born, and at the upper end of each parallelogram, the year of the world was stated in figures when each pa-

triarch died; upon each parallelogram I printed the name of the patriarch which it represented, and his age at the time of his death. When this was completed, it represented so forcibly the connexion amongst them, as to fix it almost indelibly upon my mind.

Such as it then was, it appeared to several persons, to whom it was shown, a useful thing: various copies of it were made for my friends, and amongst the rest, for a highly respected, and much valued one, about fifteen years ago. My pursuits requiring me to be absent from England for some years, and the friend just alluded to residing in the neighbourhood of London, I had no opportunity of seeing him till about a month since, when he ex-

pressed an anxious wish that I should publish the chart in question. I have thought it right to comply with his desires; and I do hope, in doing so, the sincere Christian will be benefited. The one who may be near stumbling, will be held up: and I also trust it may be the means of causing such as scoff at the word of God, to be no longer vain of their own reasoning; but admitting, with contrition, they have been led away by error, be full of joy on being able to declare God's word to be the word of truth, and that all his doings amongst the children of men are wonderful, and his ways past finding out.

As this matter will be further considered in the next section, I shall not add more here, but proceed to

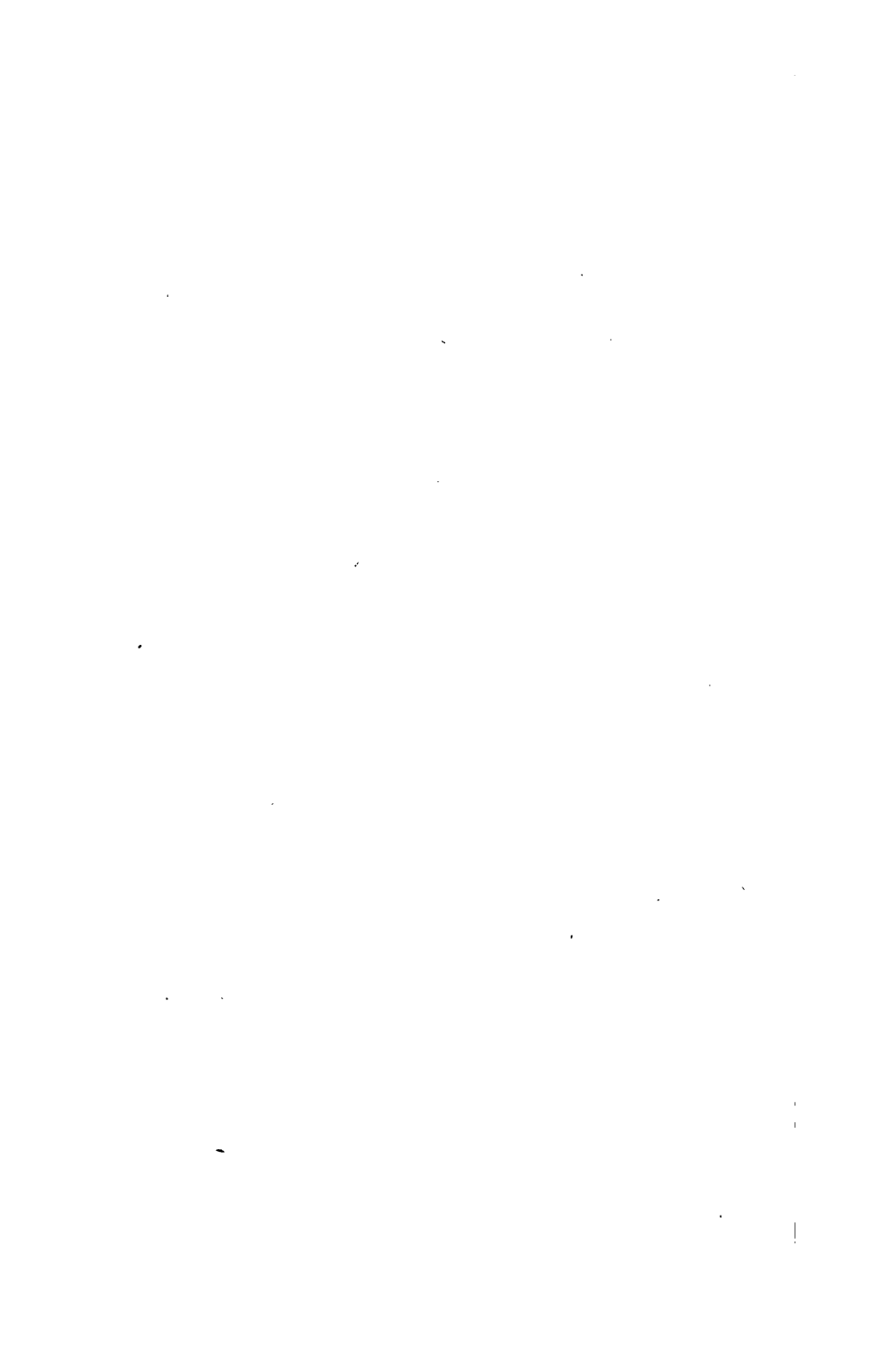
describe the two tables given at the foot of the chart.

The reader will, on inspecting these tables, at once see they are intended to show by inspection to single years, the year of the world, and the year before Christ, when each of the patriarchs was born and died—the number of years he lived—and also the number of years he lived with each of his contemporaries. We will take Methuselah, who was the longest liver, for an example; if we refer to his name in the table of the antediluvians, we shall find the whole of the information we want contained between the two horizontal lines, between which the name of Methuselah is placed: and, reading from the left to the right, we learn that he was born in the year of the

world 687, or before Christ 3317, that he lived 969 years, and died in the year of the world 1656, or 2348 years before Christ, having been cotemporary with Adam 243 years, with Seth 355, with Enos 453, with Cainan 548, with Mahalaleel 603, with Jared 735, with Enoch 300, with Lamech 782, with Noah 600, and with Shem 98 years. And so of any other of the patriarchs, this explanation answering for all or any in either of the tables.

Before I quit this part of my subject altogether, I will just note to the reader, that in the chart now submitted to his inspection, he will perceive the arrangement is different to the one which I made some years ago, (described at pages 51-2) which I expect he will consider to be an improve-

ment, as the numbers in the scales, in this new chart, the names of the patriarchs, printed upon the parallelograms representing the patriarchs, as well as the tables at the foot, can all be read off without turning the chart, which could not be very easily done in the one I first constructed.



SOME
SERIOUS CONSIDERATIONS
ARISING OUT OF
THE VIEW OF THE
PATRIARCHAL CHRONOLOGY.

SOME
SERIOUS CONSIDERATIONS,

&c.

It is an observation very frequently made, that “every cause produces its own effect;” and the observation is not less true from being common. We every day witness the truth of it in the ordinary occurrences of life; and, if we would open our eyes to look towards higher things, we should see the fact established in a still clearer manner in every act of the Divine Being. We should see that

every cause which the wisdom of the Almighty permits to exist, has a certain effect to produce which is unerringly brought to pass. This fact, if we seriously consider the very long lives of the patriarchs, particularly of the antediluvians, exemplifies our position in a striking manner.

It is not here to be understood that an argument is about to be brought forward in favour of “*Fate and Necessity*”—inasmuch as man must be considered a free agent, endowed with qualities which enable him to discern the difference between good and evil; and that he has as much the power *now*, as Joshua *had of old*, to choose whether of the two he will serve. But it is thought necessary to say a few words, with a hope of guarding

the young and unwary against doctrines which admit of the rule of a general Providence, yet doubt or deny the existence of the same power in an isolated form. That is to say, they admit that the Almighty formed the world, created man, prescribed general laws by which the fixed stars, as so many suns, are kept in their positions—the planets move in their orbits—the seasons return—day follows night, and night succeeds the day—the generation of animals, plants, &c. ; but, admitting so far, *they* would check the power of the Omnipotent, and would say, as did the Epicureans, that man was too insignificant to have his actions noted by his Maker : that prudence, or worldly wisdom, would, generally speaking, carry a man

through the journey of life with credit; and, in fact, that man was the arbiter of his own fortune. I should conceive they might as well have said, in other words, that man is God. We may here, however, admit that, as far as the success of the temporal affairs of man are concerned, much depends on his subtlety, on his forethought, and on his weighing the probable results of certain plans before he embarks in them. These things require a knowledge of men and things which every one does not possess. Yet, after all, the plans, apparently laid with the greatest wisdom, often miscarry—the results do not agree with what had been anticipated, but prove, that “except the Lord keep the city, the watchman waketh but in vain.”

Here is evidently a proof of the Almighty's interference in particulars. The care of Jehovah *in particulars* as well as *in generals*, is emphatically described by our blessed Saviour, (Luke xii. 6, 7,) where he says, speaking to his disciples, "Are not five sparrows sold for two farthings; and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows."

So many and various are the texts tending to prove that every individual is under the particular care of Divine Providence, that were one half of them brought forward, they would swell these remarks to a volume. I shall not, therefore, at present, dwell

further upon this matter ; but leave the reader to consult the sacred writings himself; which abound with numberless passages, as clear as the one just quoted, to prove, that without God's permission, we cannot do any thing, passages which will induce him to exclaim with Solomon, that "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill:" and to admit with him, that "The lot is cast into the lap; but the whole disposing thereof is of the Lord." In short, he will find ample means of being convinced, that every action of man has his particular cognizance, as well as every desire, be they good or be they evil.

So much has been said by way of introduction to a matter intimately connected with divine wisdom, that is to say, the protracted lives of the patriarchs. In considering of which, we are first to observe how the wisdom of the Creator is displayed in granting to them, individually, lives equal to many generations of modern times.

We know, from the perusal of all modern histories, how abbreviated and unsatisfactory events which happened 700 or 800 years ago are, when compared with historical facts which are recorded of events that happened one or two centuries since. In the one case, we have explicitness and minute detail; in the other, only some remarkable occurrences which could hardly have been forgotten if handed

down by father to son in conversation *only*; but, if we suppose men lived in *these* days as long as in the years before the flood, when the age of man ran up nearly to 1000 years, the historian could correct his writings for 700 or 800 years from living testimony: he could then fill up the minor details, which in two or three ages (such as in these times) are forgotten, and thus give a clear, distinct, and detailed history of so lengthened a period, with as much accuracy as he can now for 70 or 80 years. Adverting then to the early ages of the world, when printing was unknown, letters, if any, in a very rude state, and the multiplication of copies of history, or of other matters difficult, if not altogether impossible, it became

absolutely necessary; in order that events (which it was important distant ages should be acquainted with) might be handed down faithfully to posterity, that some means should be pursued perfectly equal to producing the end in view.

The Almighty, in order that every important fact connected with the history of man might be faithfully transmitted to future ages, chose the means most likely to produce such an end: for had these facts been committed to paper, (and perhaps dispersed amongst the different nations of the earth before the flood,) instead of being handed down from father to son by *oral tradition*, it would have been highly probable that when the flood came upon the earth, by which

all mankind perished, except Noah and his family, that such historical books would have been lost, and a very small portion of the history of the antediluvian world been known to Noah; and, consequently, the accounts he could have given of the creation of the universe, and of man, of man's fall and subsequent fate, of the prophecies or promises made by the Almighty of a Saviour, and many important matters, might have been buried beneath the waves, and have been irretrievably lost. But how did the Almighty order *this* matter? He permitted Adam, the first man, *and father of us all*, (as has been stated in the former part of this work,) to live a great number of years (we might say, of ages, compared with the duration

of man's life in *these days*) cotemporary with Seth, Enos, Cainan Mahala-leel, Jared, Enoch, and Methuselah, also with Lamech, the father of Noah.

We are, in order to understand this matter clearly, to contemplate the character and mode of life of the antediluvians, particularly of those from Adam down to Lamech, the father of Noah. We will begin with Adam subsequent to the fall, for prior thereto it must be presumed he lived by faith, as the just do in all ages; but when unbelief found its way into the mind of Eve, and she began to question whether the eating of the fruit of "*the tree of knowledge of good and evil*" would produce that effect which had been threatened, faith vanished, and sin and unbelief supplied its place.

On the subject of the *tree of knowledge of good and evil*, and the *tree of life*, a few remarks, in passing, may be useful. With respect to the former, we may conceive it was placed in the garden of Eden, in order that the Almighty might try man's perseverance in doing that which was good. Man was commanded not to eat of it; but, having once eaten, he immediately experienced what it was to fall from *good* into *evil*—for it entailed upon him and his posterity *misery* and *woe*. The tree of life was perhaps so called, because it might have been the natural means of preserving man's animal vigour; but, chiefly as it confirmed to him eternal life, upon supposition of his perpetual obedience during his time of probation;

but of what description these two trees were, it is impossible for us to say.

The fruit of the tree of knowledge, of good and evil, having been eaten by Eve, owing to the blandishments and temptations of the serpent, she was not satisfied till her husband had eaten also—thus both became subjected to the threatened curse. The earthly paradise was now forfeited, and Adam and Eve were driven as outcasts from that delightful garden, *the garden of Eden*, into *this* world, to eat of the fruit of the ground in sorrow all the days of their lives.

Now, we know it is natural for man to dwell with fondness on such parts of his life as have been marked by peculiar and striking circumstances—

and surely no greater change could occur in the affairs of any man, than to be reduced at *one stroke*, from a state of splendid and real happiness, to one of, comparatively speaking, abject misery. The state of happiness, prior to the fall, had been the case of Adam : he toiled not, for there was no need, the garden in which he had been placed bringing forth fruit abundantly that was fit for use. The boughs bending beneath their precious burden, invited him to the feast. His days were ease and joy, and his nights were nights of bliss. He falls from that state of innocence, and is driven out of the garden, and told that the earth was cursed for his sake; that it should bring forth to him thorns and thistles, and that by the sweat of

his face he should eat his bread, till he returned unto the ground out of which he had been taken.

In the midst, however, of his misfortunes, the Almighty (who in judgment always remembers mercy) thought it right to give Adam a gleam of hope, by promising him the seed of the woman should ultimately bruise the serpent's head. It was this pleasing hope, in all probability, that enabled Adam to support the change in his circumstances—under which, so great a change, he might otherwise have sunk.

After being driven out of paradise, Eve bare him Cain and Abel, and from what is said of those, his two sons, we may conclude that the pastoral life was that which in those days

was pursued. That Adam, as well as his sons, cultivated the fields, and tended their cattle, we may judge was the case, as we find Abel was a keeper of sheep, and Cain a tiller of the ground—situations affording much time for conversation, particularly in the care of him who was the shepherd, who, whilst tending his flocks, would frequently have almost whole days for listening to what his father had to say to him: and hence, *perhaps*, we find Abel's mind more deeply impressed with right feelings towards the Almighty than Cain's. That Adam would convey to both every minute account of the joys of Eden is almost certain, for he would find a kind of mournful pleasure in doing so; at the same time, the very recounting of the

penalty of disobedience inflicted upon himself, would be a forcible inducement to obedience in his sons. We cannot account for the difference of disposition between Cain and Abel, any more than we can *now* account for different dispositions in the same family, nor is it necessary to our inquiry: we shall merely remark, that when the last day of the week, or of the *sabbatical* year arrived, Cain offered his first fruits, and Abel the choicest firstling of his flock; but Cain having offered his oblation with an *unbelieving* and *wicked heart*, it was not respected. Abel's, in consequence of his making his offering in faith, was noticed. This produced envy and other evil passions in Cain, which working in his bosom so furiously, he at

length could not endure the sight of his brother, but rose up against him and slew him, and by so doing, he brought a curse upon his own head. He was driven out from that part of the earth, where cultivation had already done much, to be a fugitive and a vagabond in a land distant from his father. He was destined to be the father of a generation who were to be the prime movers in iniquity, and whose daughters should be so intermarried with the seed of the faithful, in the line of Seth, as to corrupt and bring destruction upon the race of man.

On consulting Gen. iv. 16, 17, 18, 19, 20, 21, and 22, we shall find the names of some of the descendants of Cain, and (supposing their lives to be nearly of the same length as those

of the patriarchs in the line of Seth) by comparing them with the descendants of Adam in the line of Seth, we shall see that

Seth and Cain would be cotemporary.

Enos and Enoch ditto.

Cainan and Irad ditto.

Mahalaleel and Mahuzael ditto.

Jared and Methusael ditto.

Enoch and Lamech ditto.

Methuselah and $\left. \begin{array}{l} \text{Jabal} \\ \text{Jubal} \\ \text{and} \\ \text{Tubal-Cain} \end{array} \right\}$ ditto.

Now in the verses just referred to, we are informed, that Jabal was the father of such as dwell in tents, and of such as have cattle; that Jubal

was the father of all such as handle the harp and organ; and that Tubal-Cain was an instructor of every artificer in brass and iron: hence we may conclude, that when the world was about one thousand years old, mankind had made great progress in the knowledge of the arts; and, as we find Jubal was the father of all such as handle the harp and organ, (or perhaps, in other words, a person greatly thought of in his day for his proficiency in music,) we may judge that refinement had marched onwards with more than an ordinary pace also. Refinement of manners, without a due sense of religion, begets false opinions and false doctrines: hence the seed of Cain had become exceedingly corrupt; and, by their manners and

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intercourse with the seed of Seth; the contagion had spread amongst them also.

Reverting to Gen. iv. 25, 26, we find that it pleased the Lord to give Adam another son, instead of Abel, whom Cain slew; and that to this son (*Seth*) a son was born called *Enos*, in the 235th year of the world, at which time we are informed men began to call upon the name of the Lord; that is, they probably about such period began to constitute public and congregated worship to the Deity.

We are well aware that for a long time the posterity of Seth followed the true worship and service of God; but, at last, probably in the days of Jabal, Jubal, and Tubal-Cain, (who were born about 800 years before

Noah was directed to build the ark,) when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God (or the faithful worshippers of the Almighty who were of the seed of Seth) saw the daughters of men (or those descended from unbelieving Cain) that they were fair, and they took them wives of all which they chose. Those intermarriages were in all probability productive of infidelity and irreligion—the connexion between the evil and the good by such means becoming too close. Hence, from one step to another, till the whole race of man became so contaminated, that every imagination of the thoughts of his heart was only evil continually; and thus, *by their sins*, they brought upon

themselves the flood, which cut them off from the face of the earth.

The greatest curse attendant upon Cain, appears to have been his being driven away from his father Adam; which prevented him from hearing those wise counsels which it was of the utmost importance should have been repeated to him, again and again. He was left to himself, and being naturally stubborn and unbelieving, all that he had heard whilst living in the society of Adam, was in the land of *Nod* soon forgotten: and we may suppose he gave up his mind to worldly pursuits entirely, attending more to the creature than to his Creator, he became idolatrous, and the father of a race prone to wickedness and every worldly lust:—

“drawing iniquity with cords of vanity, and sin, as it were, with a cart-rope.” (Isaiah v. 18.)

Seth, on the contrary, continues with his father, remains pious and devout, and his posterity for a lengthened period are equally so. In his line, we have Enoch, who walked with God, and Noah, whom the Almighty declared he had seen righteous before him in an evil generation.

Having now, by bringing forward a parallel between the race of Cain and the race of Seth, probably shown in what way the latter became an immortal and desperately wicked people, I shall review the sketch, given in the former section, of Adam in connexion with the various patriarchs in the direct line of descent through Seth

down to Lamech, who lived in the days of Adam; the former being, as it were, an outline of the picture which is here to be filled in, so that the lights and shades may give a body to the whole.

At the head of the group, and quite in the foreground, we may see Adam leaning upon his staff, his hair winding down his shoulders in graceful ringlets, blanched to the whiteness of snow by revolving centuries which have passed over his head—his forehead high, smooth, and glossy—his eyes looking upwards, as if contemplating and expecting a better country—whilst the tear of contrition for errors, long gone by, shows itself upon his cheek. His head is bare, his vestments are loose and flowing,

and show the outline of his figure; and, as the breeze winds on its way, they are occasionally thrown a little on one side, displaying his ancles and his feet, upon neither of which is any covering. Near him, on the right, stands Seth, who had then numbered upwards of seven centuries of years; but he appears hale, his complexion is florid, a few sprinklings of grey are interwoven with his locks, which are more thick and bushy, but not so long as those of his father: he requires no support, but seems attentively listening to what Adam has to say, and holds up one hand in an attitude, as if to command attention from some of the more youthful part of his hearers. Near Seth stands his son Enos, and his grandson Cainan; their

hair has neither been discoloured nor thinned by the years which have passed away since they became inhabitants of this nether world :—their limbs are strong, and well knit together, and their ruddy cheeks show them to be in the zenith of their strength. At a short distance, to the left of Adam, stands a younger group, consisting of Mahalaleel, Jared, Enoch, Methuselah, and the young Lamech. The four former of these differ but little in appearance from Cainan, but Lamech seems in youth and due proportion a model for a statuary or a painter. Of him we may say, as was said of Absalom afterwards, “ There is none to be so much praised for his beauty ; from the sole of his foot even to the crown of his head, there is no

blemish in him." (2 Sam. xiv. 25.)
 Such is the group before us. And
 whilst they are all waiting in silent
 attention, we may suppose that
 Adam addressed them to the follow-
 ing effect:—

“ My children, as the day is now
 fast approaching, when I must quit
 this scene and you, to join in another
 world the soul of him who suffered
 from a brother's vengeance, I deem
 it my duty to repeat some of the trans-
 actions of my life, with which it is of
 importance you should be acquaint-
 ed, and to make such remarks there-
 on as I think may be useful, particu-
 larly as I may perhaps never again,
 at one time, and in one place, have
 an opportunity of speaking to so many
 of my offspring. Whem coming fresh

from the hands of my Creator, I found myself lord of this world, my numerous vassals of the brute creation were brought to attend upon me, to see what I would call them. But though Lord of this beautiful creation, something was still wanting to complete my bliss—this the Almighty provided for me. I slept; when I awoke, I found standing by me, in virgin loveliness, my bride; and thus marriage was instituted by Jehovah himself. As there was no inclemency in the air, and no shame, (for guilt, the parent of shame, was unknown,) we went naked. I possessed vegetable and animal life in common with other animals, but I was a living soul in a distinguished point of view; I possessed a life breathed into me by the God of

the spirit of all flesh, in which none of the vegetable or animal world partook with me. I then possessed a pure conscience; for that monitor, which afterwards accused and condemned me as a transgressor, was spotless. I was alone the image of my Maker, and lived in his smiles. I was placed in the garden of Eden to keep it: the fullest liberty was given to me to eat of, and enjoy all its fruits; but of the fruit of the tree of knowledge, of good and evil, I was forbidden to eat, and told, that in the day I dared to eat thereof, I should surely die. I was then placed on a covenant of works, importing that upon condition of my perfect obedience to the Divine law, myself, and all my posterity, should be rewarded with happiness, and life

natural, spiritual, and eternal; but in case of failure, should be subjected to the contrary—death. I failed in my obedience. My heart bleeds anew when I think of the happiness from which I fell. I have so often repeated to most of you what were my feelings when first an outcast from the garden of Eden, that it is needless to repeat them here; but I must give you a word of advice as to the means which may, in after ages, be resorted to by the deceiver of mankind to delude and draw away your offspring from their God. The devil had, prior to our fall, observed the serpent to be an animal of peculiar subtlety: by his means, (*in all probability by assuming his form,*) he deceived Eve by enticing insinuations, so as to corrupt her mind

from simplicity, in believing the truth she had heard from God. Thus deceived herself, she deceived me, and both were subjected to the threatened curse. To after generations it will appear wonderful that the old serpent has at all times employed the same means for corrupting men's minds, as to the certainty of that word of God on which true life depends. In the times which I contemplate, there may be the *polished philosopher* or the *athetical reasoner*, it will not matter whether the doctrine reaches the ear from *their* mouths, or the mouth of a serpent; for every insinuation as to the truth of divine revelation, must proceed from the same teacher, and will assuredly, if hearkened to, produce the same effect as in Eden. In this

manner was the image of God defaced from myself, and from your mother Eve; guilt seized our consciences—in that very hour we died in trespasses and sin. Proclaiming our own shame, and our own inability to cover our own nakedness, we sewed fig-leaves together for aprons. In the cool of the day we heard the *voice*, the *word*, *Jehovah*; walking in the garden, and tried to hide ourselves. God called for me, enquired into *my guilt*, and the guilt of Eve, establishing it on our own consciences. . . . Jehovah then graciously proceeded to preach the *gospel*; he opened before us, condemned as we were, a door of mercy; in the comfortable promise, that the seed of the woman should bruise the head of the serpent. He then denounced those

parts of the curse which were still to be executed against me, and all my guilty race, those not excepted who were to share in the promised deliverance. Sorrow, painful child-bearing, and humbling subjection to the woman and her female offspring; labour and toil, scanty crops, hardly wrought for, and other afflictions to me, but chiefly to us both; and on our posterity, till the end of time: *death*—a merciful sentence, indeed, when compared with our sin, by which we had subjected ourselves and progeny, to eternal death. Our divine benefactor then proceeded to teach us, that although we had not only exposed ourselves to everlasting shame and contempt, but were totally unfit to prepare ourselves a covering, that office he would take

as his. As the earthly paradise was now forfeited, we were driven from that garden of *God* into this world; where sin and death reign. Soon afterwards, were born Cain and Abel; Abel, you are aware, fell by his brother's hand—in him I first saw death: when I recollect his appearance, as I assisted to commit his body to the grave, it fills my heart with awe indescribable."

Here, overcome by his feelings, Adam seems to pause. We may, however, expect that he afterwards recounted to those about him all the principal events of his life; impressed every fact of moment upon their minds, and that with *his* benediction they separated.

I hope the reader will not consider

I have run away from my subject *altogether*, by introducing this episode; (as it may perhaps be called;) my object is to induce every one to read, and if that end be attained, I trust my labour will not be entirely unproductive of good.

Having dwelt at considerable length on matters connected with the antediluvian patriarchs, (perhaps far enough to call the attention of the serious reader to the subject,) I shall now draw a parallel between Noah and Isaac, which appears to me particularly striking and worthy of attention. It has already been observed that Lamech, the father of Noah, might have conversed with Adam himself, and with all the direct line of his ancestry up to Adam. If we look at the

post-diluvians, we shall find also that Abraham, the father of Isaac, had an opportunity of conversing with all his progenitors up to Noah: and if we look at these matters more closely, we shall find great marks of similitude between them.

Noah is introduced upon the stage, we may suppose, endowed with wisdom from the instructions he must have received from *the seven former preachers of righteousness*, (2 Peter, ii. 5,) at a time when the world is overrun with iniquity. "By faith, Noe being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. xi. 7.) With

Noah the Almighty formed a new covenant, sparing him and his sons from the general destruction which fell upon all of human kind, when the deluge overspread the earth, in order that they, grateful for the great deliverance, might offer upon his altar fit sacrifices, joined to the fervour of grateful hearts, exemplified in holy lives.

Isaac makes his appearance under the auspices of his father Abraham : a man distinguished above all men, whether considered in his own personal history only, or in his station in the church and house of God. The Apostle James tells us he was called "*the friend of God.*" There is no doubt but he was placed in a situation which makes his history important to all men, even

to the latest period of time. "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went." "By faith, when he was tried, he offered up Isaac, and he that had received the promises, offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead." Heb. xi. 8, 17, 18, and 19.

Therefore, we find in this case a similitude; for the same power which saved Noah, having tried the faith of Abraham and Isaac, (Isaac himself carrying the wood for burning his own body,) saved Isaac also, and renewed

with him the covenant which had been made with Abraham, such covenant being ratified in the person of Isaac, a second parallel between Noah and himself: for the Lord appeared unto Isaac, and said, "Go not down into Egypt; dwell in the land which I shall tell thee of, sojourn in this land, and I will be with thee, and bless thee, for unto thee and thy seed will I give all these countries; and I will perform the oath which I swear unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my sta-

tutes, and my laws." (Gen. xxvi. 2, 3, 4, and 5.)

In looking over the patriarchal chronology, we can hardly fail of being struck with a similar coincidence between the antediluvians and post-diluvians; as it affects their falling away from the true worship of Jehovah. In looking over the antediluvian patriarchs, we find, that in the time of Methuselah, *the seventh from Adam*, the race of man had become exceedingly corrupt: so in looking over the post-diluvians, we shall find Serug, *the seventh from Noah*; the founder of the worship of dead men, and by consequence of all kinds of idolatry and polytheism: for it has been said of him, that he was the first after the

flood who set on foot the idolatrous worship of creatures, and maintained that such men's images as had been remarkably useful might be adored.

In whatever light it may be considered, it is an undoubted fact, that every thousandth year of the duration of the world, is connected with some extraordinary alteration as to the state of the church, which I shall here briefly note;—

About

- 1000. Birth of Noah and his preaching of righteousness.
- 2000. Birth of Abraham, from whose days, to the days of Solomon, no temple was built for divine worship.
- 3000. Solomon builds his temple.

4000. **The coming of our Saviour Jesus Christ.**

5000. **Dissensions from the Church of Rome, and the revival of true religion ; for about this time history informs us, the Church of Rome did begin to persecute *and to use cruelty in general against all who dared to withstand her doctrine*, till the time of Berengarius, whom Pope Nicholas the second compelled to recant by force, in the year 1509.**

Another millenium is now drawing fast towards its close; what events it may bring in its train, we know not: I shall conclude these observations with the words of our Saviour (Luke

xxi. 36.) " Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the SON OF MAN."

AN ESSAY
ON THE
UTILITY OF ADOPTING TECHNICAL MEANS
FOR
REMEMBERING DATES,
Exemplified by Examples on the
BIRTHS AND DEATHS OF THE
PATRIARCHS.

THEORY

INTRODUCTION

The purpose of this study is to investigate the effect of the use of a computer-based simulation program on the learning of the concept of the area of a triangle. The study was conducted in a classroom setting with 30 students. The students were divided into two groups: a control group and an experimental group. The control group used a traditional textbook and a teacher-centered approach. The experimental group used a computer-based simulation program and a student-centered approach. The results of the study showed that the experimental group had a significantly higher understanding of the concept of the area of a triangle compared to the control group. This was measured by a pre-test and a post-test. The pre-test results showed that the control group had a lower understanding of the concept than the experimental group. The post-test results showed that the experimental group had a significantly higher understanding of the concept than the control group. The results of the study suggest that the use of a computer-based simulation program can be an effective tool for teaching the concept of the area of a triangle.

AN ESSAY, &c.

ALMOST every one who reads much, has had occasion to regret that he finds it difficult to remember many dates, &c. with that exactness and precision which it is of great importance he should recollect with certainty. Indeed, the difficulty has appeared of so great a magnitude to some, as to discourage them from reading. The reading of history is more subject to produce such a com-

plaint than any other, and hence various attempts have been made to remedy, as far as possible, the defects of the memory by chronological tables, &c. or by reducing the principal parts of history to epochas or eras, disposed in such a way as would be likely to make a more lasting impression upon the mind. "But of all the inventions made use of for this purpose," (says Dr. Grey, in the introduction to his *Memoria Technica*,) "none has been found to contribute more to the assistance of the memory than that of *technical* verses; both as they generally contain a great deal in a little compass, and also, because being once learned, they are seldom or never forgot."

Possessing similar ideas on the sub-

ject to Dr. Grey, I have thought it would be rendering a service to the reader, and particularly to the young one, if I here said something on the subject, so far as it is applicable in assisting him to remember the dates of occurrences, when he is perusing the historical parts of the Bible. When I come to treat of the practical part of the system of mnemonics, I propose to follow the plan of Dr. Grey, by making use of the same letters to express the same figures, which letters I conceive to be so well chosen, that any alteration would mar the plan. In the meantime, I shall make a few observations on the advantages which may arise to most readers, from giving the memory artificial means of assistance.

These means, no one would pretend to say, are to make the memory better, or to make a man remember every thing, who could never remember any thing; but they tend, in a great degree, to make the remembrance of things more easy. By the assistance of artificial memory, it is expected an ordinary, or even a weak memory, will be enabled to retain with exactness and certainty, what the most tenacious memory would be unable to retain, without some aid of the kind; and it is immaterial whether that aid be obtained by a classification of epochas, by comparing the time of the occurrence with some era almost indelibly stamped on the mind, or other means, still such means are a species of artificial memory.

The object of studying artificial memory, is to enable the reader to retain what he reads with certainty and exactness, so that he may not, on every occasion, be obliged to refer to books, or be under the tiresome necessity of reading the same things again and again, with a hope of imprinting them indelibly on his mind, and after all his labour, finding that like the traces upon the sands of the desert, or of the keel upon the water, they are swept away, and no mark is left by which to recollect them. Those who wish to remember, *if they can*, will think the study useful, and really this mode of remembering dates appears to me so easy, and the pains required for perfectly understanding the system so trifling, that I am sur-

prised it has not been more generally adopted. I would ask of two readers of history, which finds most pleasure in his reading, he who has an exact conception of time and of place, and he who, after he has left off reading, cannot remember either? The former will unquestionably declare the great satisfaction is his, and the progress he makes in his study will be great, whilst the latter will enjoy little pleasure, and as little profit, from what he reads.

It appears that Mr. Addison had a proper regard for some helps to memory, for in his dialogues upon the usefulness of ancient medals, we find the following words:—"There is one advantage, says Eugenius, that seems to me *very considerable*, which is the great

help to memory one finds in medals; for my own part, I am very much embarrassed in the names and ranks of the several Roman Emperors, and find it difficult to recollect, upon occasion, the different parts of their history; but your medallists, upon the first naming of an emperor, will immediately tell you his age, family, and life. To remember where he enters the succession, they only consider in what part of the cabinet he lies; and by running over in their thoughts such a particular drawer, will give you an account of all the remarkable parts of his reign."

Now, if the study of medals give so considerable an advantage to the memory, it certainly follows that the method of substituting *technical* words,

and forming those into a kind of verses, will be more likely to answer the end in view: for, how unmeaning and extraordinary soever the words may appear, if such be once impressed upon the mind, it is hardly possible they can ever be forgotten. And there is a kind of combination in those verses also, which, as it were, ties them together, and gives the order of the dates and consequent succession of events, which, in ordinary discourse, and without reference to books, the adept has always at command.

As my object here is not to treat of artificial memory under all its bearings, and to every branch of learning, &c. to which it may be made subservient, but simply to delineate its usefulness in stamping dates upon the

mind, I shall not go into any detail as to how it might be made useful in its application to geography, astronomy, &c.; but at once give the reader an idea of how I consider he would best acquire a knowledge of the art. I would, if giving him verbal instructions, first tell him that he must not proceed with too much haste at the onset; but be sure to understand what he is about before he leaves it, and to make himself completely master of one thing before he goes to another. First, let him learn to explain the several memorial lines which will be given hereafter, according to the method which will be laid down, and as he does so, let him consult the tables to which they belong. Having so done,

let him, from the tables, exercise himself in making out the words and lines himself, which will tend very much to impress the dates upon his memory: and let him then charge his memory with them by frequent repetition. By such means, the words will become familiar, and he will find it as easy to know the time of the birth and death of the patriarchs, or the period of any other event, as it is to remember the names to which the dates or periods are connected: the whole art consisting in making such a change in the ending of the name of a person, &c. without altering the beginning of it, as will suggest what is wished to be recollected, whilst the beginning of the name of the person, &c. being re-

tained, will form a prompting syllable for the termination which had been formed for a particular purpose.

To explain my meaning, and not to frighten the reader with what he may consider difficulties, but which in reality do not exist, I would enquire whether he could remember to call ADAM *Ad-a*, SETH *Seth-biz*, ENOS *En-etu*, CAINAN *Cain-idu*, Mahala-leel *Mahal-inu*, &c., which might form a technical verse, thus:—

*Ad-a, Seth-biz, En-etu, et Cain-idu
Mahal-inu, &c.*

If he answers me that he can remember the words, I should inform him he ~~has~~ nothing more difficult to do, (presuming he is acquainted with what figures the letters of the alphabet used in composing the technical

part of the words represent,) in order that he may remember, without a chance of being mistaken, that Adam was created in the year of the world 1, that Seth was born in the year of the world 130, Enos in the year 285, Cainan in the year 325, Mahalaleel in the year 395, &c.

Hence the reader will comprehend he has only to remember one word for another, the beginning of each being alike, but the termination varying. To make the things still easier to be remembered, the words so formed may be thrown into the form of a kind of Latin verse, where there will be no necessity for the person who forms them, to follow any rules of quantity or position. Several such verses are hereafter given, where the words are

placed so as to run off as smoothly as possible, and succeeding each other in their natural order.

I would not have any one deterred from adopting this help to his memory on account of its apparent difficulty, before he has tried whether difficulties exist; being convinced that after a little, a very little perseverance, all difficulties will vanish, and that every thing will appear easy and obvious.

It is well known that the representation of numbers by letters of the alphabet, has been practised more or less, in almost every language. The only thing which was wanted, was to make that representation further useful, by substituting vowels as well as consonants for the numerical figures, in such a manner and proportion that

any number might be formed into a word capable of being articulately pronounced, and consequently more perfectly remembered. Amongst the Jews, indeed, (of whose alphabet the vowels form no part,) a practice prevailed of abbreviating sentences and names of many words, by putting together the initial letters of these words, and making out of them an *artificial word* to express the whole ; as, *Rambam* for R-abbi M-oses B-en M-aiman ; *Ralbag* for R-abbi L-evi B-en G-erson ; Maccabees from the abbreviation of the words in the standard of Judas Maccabeus, M-i C-amoka B-aëlim Jehovah ; that is, *who is like unto thee amongst the gods, O Lord!* (See Prideaux Connexions, Part 2, Book 3.) They also made use of *natural*

words to represent numbers, when they could meet with such as happened to answer the number they wanted to express.

The principal part of the method of artificial memory, or mnemonics, is briefly this :—to remember any thing in sacred history, a word is formed, the beginning of which being the first syllable or syllables of the thing sought, by frequent repetition, draws after it the latter part, which is contrived in such a way as to give the required answer. Thus, in sacred history, we find Seth was born in the year of the world, one hundred and thirty; the deluge happened in the year of the world 1656; Abraham was born in the year of the world 1948; the birth of Seth is expressed by Seth-

biz; the deluge by *del-asus*; and the year of Abraham's birth by *Abr-anok*. We are now to show how those words happen to signify these things, and how they assist us to remember them.

The first thing the learner has to do, is to learn exactly the following table of vowels and consonants, with the figure each vowel or each consonant represents when formed into the *technical* part of a word; so as to be able, whenever he pleases, to form such *technical* word, without having occasion to refer to the table; or, meeting with such a word, to say at once what number it expresses.

*Table of Figures, and Corresponding
Letters.*

a	e	i	o	u	au	oi	ei	ou	y
1	2	3	4	5	6	7	8	9	0
b	d	t	f	l	s	p	k	n	z

Here *a* and *b* stand for 1, *e* and *d* for 2, *i* and *t* for 3, and so on.

These letters are arbitrarily assigned to the respective figures, but may be very easily remembered. The first five vowels in their order, naturally represent 1, 2, 3, 4, and 5: this any person will recollect, if once told it. They are capable also of combinations; hence *a*, which represents 1, and *u*, which represents 5, form the dipthong *au*, representing 6. On the same principle the dipthong *oi* repre-

sents 7 : *ei* being the first two letters of the word eight, very naturally represents 8 ; *o* which represents 4, and *u* which represents 5, when combined together in the diphthong *ou*, represent 9, and *y* is put for the cypher. Now, is there any thing in this which the reader would not fully call to recollection by remembering the order in which the vowels stand in our alphabet, after having read the explanation just given ? With respect to the consonants, if we look at them, we find the first consonant in our alphabet *b*, is put for 1, *d* is put for 2, being the first letter of the word *dual*, a word expressive of the number 2 ; *t*, the first letter of the word three, is put for 3 ; *f*, for the same reason, is put for 4 ; *s* for *six*, and *n* for nine : the reason for put-

ting *l* for 5, *p* for 7, and *k* for 8, are yet to be explained. The *l* is put for 5 because it represents the Roman notation for 50; the *p* for 7, as forming a part of the word *septem*, and the *k* for 8, or *οΚτω*. Now, no one would pretend to say, that the representation of nine or ten figures by so many letters of the alphabet, could burden the memory by their remembrance, although, no reasons had been assigned why such and such letters had been made to represent such and such figures, the reading of which reasons but once could hardly fail to leave the table so impressed upon the memory, that no length of time could obliterate it.

This part of the work being per-

fectly understood, the reader will do well to exercise himself in the formation and decyphering of words in this manner:

24	367	401	1267
<i>du</i>	<i>isóí</i>	<i>oya</i>	<i>adaup</i>
4586	1827	9002	4004
<i>fukau</i>	<i>beidoi</i>	<i>nyye</i>	<i>fyyo</i>
6216	86	1783	1701, &c.
<i>sebau</i>	<i>kau</i>	<i>apeit</i>	<i>boiza, &c. (2)</i>

Now, the reader will observe, that the same date or number may be expressed by different words, according as a vowel or a consonant is first made use of to begin it, thus :—

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24 367 401
 may be expressed *ef taup fya*

1267 4586 1827 9002
beap oleis akep ouzze or ouzyd

4004 6216 86 1783 1701, &c.
ozyf audas eis boiki apza, &c.

and this gives great room for the choice of words of such terminations, or so uncommon in sound as are most likely to be remembered ; and it has another great advantage, particularly as the reader will find it hereafter applied in the memorial lines, which express the times of the births and deaths of the patriarchs from Adam to Moses, where the technical part of the word which represents the years of their

births, begins with a consonant, and that part which represents the years of their death with a vowel. .

I have already stated, that it is not my intention to treat of artificial memory under all its bearings, and as what I have said is amply sufficient for forming technical words for remembering historical events, I might stop here; but, as some of my readers, when they see the utility of it so far, may be desirous of extending its use further in recollecting higher numbers, I shall make a few remarks which may assist them, before I proceed to the application of this art to the patriarchal chronology.

In the numeration of large sums, it is usual to point the figures at their proper periods of thousands, millions,

billions, &c.; thus, 146,742,890, one hundred, forty six millions, seven hundred forty-two thousand, eight hundred and ninety: so in forming a word for a number consisting of so many figures, the syllables may be so conveniently divided, as exactly to answer the end of pointing. Thus, in the instance before us, the technical word is, *afau-pod-emy*. Always recollect; that the diphthongs are to be considered but as *one letter*, or representing only *one figure*; *y* is also to be pronounced as *w*, for the more easily distinguishing it from *i*, as *éimy*-890 pronounce, *einwe*; *oya*-401, pronounce, *owa*.

As *z* and *y* are made use of to represent the cypher, where many cyphers meet together, (as in 100, 1000, 10,000, &c.) instead of a repetition of

axyzyxy, a word neither easily pronounced nor easily remembered, *g* may stand for a hundred, *th* for a thousand, and *m* for million; thus *ag* will be 100, *eg* 200, *eig* 800, *ath* 1000, *ith* 3000, *etho* 4004, *kig* 8300, *pig* 7300. *am* 1,000,000, *dim* 23,000,000, &c.

To express a fraction, let *r* represent the line which separates the numerator from the denominator, the numerator coming *before*, the denominator *after* it; as, *iro* $\frac{3}{4}$, *urp*, $\frac{5}{7}$ *purag* $\frac{75}{1000}$ or the decimal, 75. Where the numerator is 1, it need not be expressed, but begin the fraction with *r*, as *re* $\frac{1}{2}$, *ri* $\frac{1}{3}$, &c; so in decimals, 01 or $\frac{1}{10}$ *rag*, 001 or $\frac{1}{1000}$ *rath*.

*The application of Artificial Memory to
the Chronology of the Patriarchs, from
Adam to Moses.*

TABLE

Of the Patriarchs before and after the Flood, from
Adam to Moses.

	Years before Christ	Born.	Died.
Adam (<i>Ad-fyze-iboiſ</i>)	4004	3074	
Seth (<i>Seth-teipo-enaud</i>)	3874	2962	
Enos (<i>Enos-toisou-ekauſ</i>)	3769	2864	
Cainan (<i>Ca-taupou-epaun</i>)	3679	2769	
Mahalaſeel (<i>Maha-taugou-epaf</i>)	3609	2714	
Jared (<i>Jar-tuſa-eleid</i>)	3544	2582	
Enoch (<i>Ench-tikté-iſap</i>)	3382	3017	
Methuſelah (<i>Methuſ-tiboi-etok</i>)	3317	2348	
Lamech (<i>Lamé-tatz-etut</i>)	3130	2353	
Noah (<i>Noah-douſei-enouk</i>)	2948	1998	
Shem (<i>Shem-dofau-akos</i>)	2446	1846	
The year of the Deluge 2348 before Christ Del-étok			
Arphaxad (<i>Arpha-difau-anzei</i>)	2346	1908	
Salah (<i>Sala-dizoi-akpo</i>)	2307	1874	
Eber (<i>Eber-deka-akap</i>)	2281	1817	
Peleg (<i>Pel-deop-ethoi</i>)	2247	2008	
Reu (<i>Reu-deap-anoik</i>)	2217	1978	
Serug (<i>Ser-daku-anul</i>)	2185	1955	
Nahor (<i>Nah-dalu-ethoi</i>)	2155	2007	
Terah (<i>Tera-dade-anet</i>)	2126	1921	
Abraham (<i>Abra-dylau-akka</i>)	2056	1881	
Iſaac (<i>Iſa-bouls-appau</i>)	1956	1776	
Jacob (<i>Jaco-beinau-apon</i>)	1896	1749	
Levi (<i>Le-beibau-aſpon</i>)	1816	1679	
Joſeph (<i>Joſe-beigu-aſnu</i>)	1805	1695	
Kohath (<i>Ko-boipu-aſod</i>)	1775	1642	
Amram (<i>Amram-boiga-aſo</i>)	1701	1564	
Aaron (<i>Aaron-bauto-alba</i>)	1634	1511	
Moses (<i>Moses-bauty-alby</i>)	1630	1510	

THE MEMORIAL LINES.

Ad-fyzo-izoif, Seth-teipo-enaud.

Enos-toisou-ekauf, Ca-taupou-epaun .

Maha-taugou-epaf, Jar-tufo-eleid.

Ench-tiké-izap, et Methus-tiboi-etok.

Lamé-tatz-etut, Noah-doufei-anouk.

Shem-dofau-akos atque Del-étok.

Arpha-difau-anzei, Sala-dizoi-akpo.

Eber-deka-akap, Pel-deop-ethei.

Reu-deap-anoik et Ser-daku-anul.

Nah-dalu-ethoi, Tera-dads-aneb.

Abra-dylau-akka et Isa-bouls-appau

Jaco-beinan-apon, Le-beibau-aspou.

Jose-beigu-asnu, Ko-boipu-asod.

Amram-boiga-also, Aaron-bauto-alba.

Moses-bauty, atque alby.

Although the memorial lines just given, if committed to memory, will, on all occasions give the data, from whence to ascertain how long each of the patriarchs lived, I have thought

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it advisable, to prevent the necessity of calculation, to give another table of the ages of the patriarchs respectively, at the times of their death, with appropriate memorial lines for it also, as follows:

	Years.		Years.
Adam lived . . .	930	Peleg lived . . .	239
Seth	912	Reu	239
Enos	905	Serug	230
Cainan	910	Nahor	148
Mahalaleel . . .	895	Terah	205
Jared	962	Abraham	175
Enoch	365	Isaac	180
Methuselah . . .	969	Jacob	147
Lamech	777	Levi	137
Noah	950	Joseph	110
Shem	600	Kohath	133
Arphaxad	438	Amram	137
Salah	433	Aaron	123
Eber	464	Moses	120

THE MEMORIAL LINES.

Ad-outy, Seth-nad, Enos-ougu, Cai-nay.

Maha-koul, Jar-ouse et Enoch-taul.

Methus-ousou, Lam-poip, Noah-nuz.

Shem-aug, Arphax-otei, Sal-oti.

Eber-oso, Pel-din, Reu-etou, Ser-ety.

Nah-afei, Ter-ezu, Abra-boil, Is-aky.

Jaco-bop, Le-bip, Jos-aby, et Koh-bit.

Amr-atoi, Aar-adi atque Mos-bez.

From the examples just given, it may be seen that the years of the births and deaths of the patriarchs, from Adam to Moses, are expressed in fifteen memorial lines, and the ages of the same patriarchs at the times of their death respectively in eight memorial lines: the whole of which might be committed to memory by a person of the most common capacity, as the recreation of a winter's

evening, and would be ready for use whenever wanted; and, I repeat here, that if once learnt, they could hardly ever be forgotten.

However, as verses of this kind have nothing attractive in them to the young mind, and as I consider this work should be adapted to all ages, I have thrown the matter into rhyme, which will perhaps by the young be committed to memory with greater ease. I do not expect that the critics will find much in my lines to animadvert upon, for, I look upon it, they may consider them beneath their notice. Many must be aware, that there is considerable difficulty in bringing words like these I have to use, into any thing like measure. Such will excuse my verses, if they be not in.

every respect truly poetical; and I must here observe, that as I am not now going to write a poem, I do trust no one will be too severe in his remarks.

Artificial Memory, (its use,) further exemplified, in an account of the Births and Deaths of the Patriarchs, in a direct line from Adam to Moses, the technical Words expressing the Years before Christ when each event happened. (3)

Adam's creation *fyzo* will explain,
 His death *Izöif* ever must remain;
 Seth comes *Tëipo* — *Enaud* is his death,
 Enos *Töisou* — *Ekauf* stops his breath;
 Cainan now enters *Taupo*'s vale of tears,
 In *Epaun* sinks, beneath a weight of years.

Mahalaleel begins his life *Taugou*,
 In *Epaf* ends his journey here below ;
 When Jared first began his long career,
Tufo explained the number of the year :
 And when the spirit from his body fled,
Elëid it was who numbered him as dead.
 Enoch, that holy man, (where was his like ?)
 Began his life, the year's expressed by *Tike* ;
 But walking humbly, he his path so trod,
 " He was not " *Izap* snatched him to his God ;—
 Methuselah, so famed for length of years,
 Upon the stage with *Tiböi* appears,
 Nor quits this life, till *Etoë* marks his span
 Much lengthened out—he was the oldest man.
 Lamech, Noah's father, next his journey wends,
 With *Tatz* begins it, and in *Etut* ends.
 We merely notice Noah, his life began
 With *Doufëi*—and he his race so ran,
 That when the flood swept bad men from the earth,
 Six hundred years had roll'd o'er since his birth ;
 Shem, Noah's son, was born in *Dofau*—so
 He at the flood, one hundred years just saw.

Thus passed the patriarchs onward in their way,
 Till Noah in *Anouë* finds his fun'ral day.—

Shem too in *Akos'* year gives up his breath,
 And sinks, embrac'd by the cold arms of death.
 Arphaxad in *Difau* his race began,
 And *Anzéi* saw the days that Patriarch ran.
 Salah begins *Dizöi* ends *Akpo* ;
 Eber begins with *Deka*, here below ;
 And *Akap's* sable year his fun'ral saw ;
Dëap begins the days of Peleg's race,
Ethéi attends at length, and shrouds his face ;—
 Reu *Dëap* life begins, *Anöik* ends ;
Daku gives Serug life—death *Anul* sends ;
Dalú marks Nahor's birth—*Ethöi* death ;—
Dads stands for Terah's natal day on earth,
Aneb points out when last he draws his breath.
 Abram, of all the faithful ones the sire,
Dylau begins, in *Akka* to expire.
 Isaac begins in *Bouls*, in *Appau* ends,
 Leaving behind him sons and many friends.
 Jacob or Israel, who in *Béinau's* year,
 Enter'd upon this sublunary sphere ;—
 Revolving years might see his race was run,
 When summer skies shone bright beneath *Apon*.
 Levi, the priesthoods father in *Beibau*,
 Begins his life, to end it in *Aspon*.

Joseph, who in proud Egypt was to be
 A viceroy rais'd, *Bēigu* first did see,—
 Number'd his years, his wrongs forgotten *all*,
Asnu's the year which mark'd that patriarch's fall :
 He saw ere death, prophetic visions rise,
 And fairer lands, beneath much brighter skies.
Böipu Kohath's birth will well pourtray,
 And *Asod* bids him quit his house of clay.
 Amram, from whom sage Moses owes his birth,
 Began *Böiga*—*Also* sees his death ;
 Aaron, *Bauto* and *Alba* well may name,
 Whilst Moses *Bauty* and *Alby* proclaim.

Artificial Memory exemplified still further, in an Account of the Ages, at the times of their deaths, of the Patriarchs, from Adam to Moses, respectively.

I.

Ad-outy and Seth-naud, with Enos ougu,
 Taught Maha-koul and Jar-ouse much wisdom to
 know ;
 But Enoch *Taul* wisely his footsteps all trod,
 Was translated to heav'n, and lifted to God.

II.

Methus-ousou, Lam-pöip both were rever'd,
Nöah-nuz and Shem-aug posterity fear'd ;
And Arphax otëi, so number'd his days,
That Sal-óti, Ebr-oso resounded his praise.

III.

Pel-din and Reu-eto were equal in years,
Ser-éty he next in due order appears ;
Whilst Nab-áfëi, Ter-ezú, unite in one song
The praise of JEHOVAH in sound to prolong.

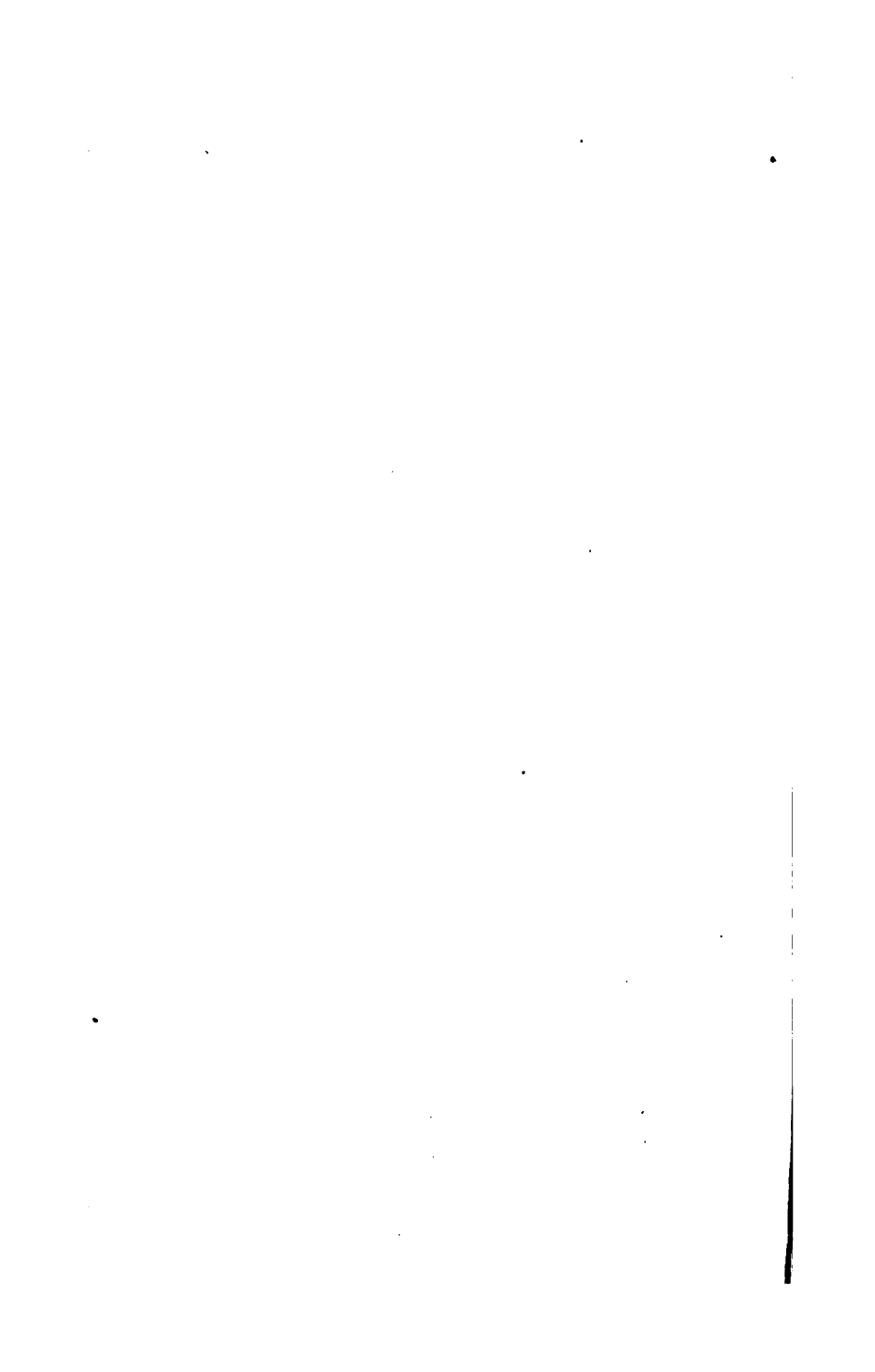
IV.

Abra-boíl, the sire of the faithful and true
Is-aky, Jaco-bop their ancestor knew ;
Ise-bip and Jos-aby can ne'er be forgot,
So distinguished their sphere, so peculiar their lot.

V.

Koha-bit with Israel to Egypt did go,
And Amra-atöl's of Levi we know ;
Aar-adi and Mos-bez the law did convey,
When the thund'rings of Sina, proclaimed it to-day.

NOTES.



NOTES.

Note 1, Page 37.

I DEEM it necessary to say something here by way of explanation of the two Tables which follow. With respect to the first, what has been said in explanation of the Tables appended to the Chart will suffice, as it is constructed on the same principle, but having the year of Abraham's birth, and the births of the patriarchs who follow him, stated agreeably to the authority of the chronologers mentioned at the head of it. In reference to the second, I conceive it needful to be more explicit. I shall, therefore, make a few quotations from the different authors named at the head of that Table, on the subject of the date of Abraham's birth, &c. which I think will be in-

teresting, adding thereto such remarks as appear requisite.

The first column in the table headed *Helvicus*, is extracted from the Chronology of Christopher Helvicus, published in the year 1629. Speaking of Abraham's birth he says:—

“ABRAHAM primum dictus *Abram*, Gen. xvii. 5; nascitur anno mundi, 1948; *Tharæ* 70, Gen. xi. 26. Vixit annos 175, Gen. xxv. 7.”

Against the year of the world 2023 in *his* Chronology, we find the following note:—

“ABRAHAM natus annos 75; migrat ex *Haran* et accipit divinam promissionem, Gen. xii. 1, Unde 430, annos peregrinationis et servitutis. (*Galat.* iii. 17. *Exod.* xii. 41) numerandi sunt.”

And against the year of the world 2064—
“Circa hæc tempora ISAAC, divino Jussu et Abrahamo immolandus, vivus servatur, Genes. 22. *Josephus lib.* 2, cap. 22, nominat annum 25, ætatis Isaaci, Rabbi Abenezra et Rabbi Salomon annum ætatis 13.”

Further, against the year of the world 2083, *Terah moritur natus annos 205, Genes. xi. 32.*”

The second column in the Table is headed *Isaacson*: it is extracted from a work called *Saturni Ephemerides sive Historico, Chronologica, &c.* published in London, in 1633, by Henry Isaacson; who, speaking of Abraham's birth, and other remarkable occurrences connected with his life, makes the following remarks:—

“*Abraham*, borne to *Thare*, aged 70, Gen. xi. 26, 292 years after the flood. *Philo. Euseb. Scal. Carion. Buchel. Ral. Reus. Calvis;*” this stands opposite the year of the world 1948, in his work, to which he adds,

“Others say, the 130th year of *Thare*. *Lippem. Cajet. Lyrom. Torniel. Capel.*”

Opposite the year of the world 2023, in this chronology, we find the following note:—

“**ABRAHAM** at the 75th year of his age, called out of Haran or Charris, in Mesopotamia, (famous for the overthrow of the Roman *Crassus*,) into the land of *Chanaan*, promised by God to his seed, with the renovation of promise of the blessed seed, formerly made to *Adam* and *Eve* in *Paradise*. From this year begin the 430

years of the Jews servitude.—Gal. iii. 17. Acts vii. 6. *Seal. Calv. Helv. Perh. Pareus,*"

Opposite the year of the world 2083, (the years in this chronology commencing with the year in which the world was created, and running on year after year, in a regular series,) is stated, "THARE dyeth at Charris in Mesopotamia, Gen: xi. 32."

Opposite the year of the world 2229, we find "KOHATH born to Levi, aged 34, Gen. 46, *Epiph.*"

Opposite the year of the world 2304, we find "Amram (father to *Moses* and *Aaron*) born 65 years after Jacob's going into Egypt; *Epiph.* 70 years before the birth of *Moses.*" "*Euseb.*"

When consulting a copy of the Work of Mr. Isaacson, in the Library of the Royal Institution, I found pasted into it, at the third page of the address to the reader, what appeared to me, the copy of a letter, (evidently written more than a century ago,) intended to be addressed to some one, relative to fixing the year of the creation of the world according to the Julian period, which being curious, I transcribed. It is as follows;—

"SIR,—Having observed a wide difference in point of chronology between the Masoretic Hebrew Bible, the Samaritan Hebrew Pentateuch, and the Greek Version of the 70, and not knowing which to follow, I resolved to compare them all with Josephus, and when any three agreed, to follow them; but, if two agreed in one number, and the other two in another, and so the evidence were equal, then I determined to follow the Samaritan, as a mediator between the Masoretic and the Septuagint. I did so, and to my great surprise and pleasure, I found the creation of the world, and the Julian period to commence together, according to this calculation ;

1562 Noah's Flood.

1052

2614 Abraham born.

1041

3666 David began his reign.

471

4126 the Babylonish captivity.

587

4713 the year of the Julian period, in which the birth of Christ is fixed in all systems of chronology."

This paper appeared to have been folded cross-wise, and on the back of it appeared, in the same hand-writing, the following works ;—

CHRONOLOGY.

DIVINITY is the Comfort of the Troubled.

Having introduced the above, which represents that there is a difference in point of Chronology between the Hebrew Bible, and the Samaritan Pentateuch, I introduce also, on the same subject, the following—

TABLE

Of the years of the Postdiluvian Patriarchs to the call of Abraham, according to the Samaritan and Hebrew Pentateuchs.

(From *Universal History*, vol. i. p. 111, 112.)

	According to the Samaritan Pentateuch.	According to the Hebrew.
The Flood happened in the } year of the World }	1307	1656
	After flood.	After flood.
Arphaxad born.....	2	2
Salah born.....	137	37
Eber born	267	67
Noah dies	350	350
Peleg born, confusion of } tongues, and dispersion of } mankind	401	101
Arphaxad dies	440	—
Shem dies	502	—
Reu born	531	131
Salah dies	570	—
Peleg dies.....	640	340
Serug born	663	163
Eber dies.....	671	—
Reu dies	770	370
Nahor born.....	793	193
Terah born	872	222
Haran born	—	292
Serug dies.....	893	393
Nahor dies.....	941	341
Abraham born	1002	352
Terah dies, and Abraham is } called from Haran..... }	1077	427

We come now to the third column of Table II; which is headed *Calmet*. It is extracted from Calmet's Dictionary of the Holy Bible, translated by Samuel D'Oyly, M. A. and John Colson, M. A. published in London, in 1732. From this work I have made the following quotations, relative to the year of the world in which Calmet places Abraham's birth, &c. First;—

“**ABRAM**, afterwards called *Abraham*, the son of *Terah*, was born at *Ur*, a city of *Chaldea*, in the year of the world 2008, before the vulgar era 1996.”

Of *Terah*, he says :

“**TERAH** or *Thare*, son of *Nahor*, and father of *Nahor*, *Haran*, and *Abraham*, (Gen. xi. 24.) He was born in the year of the world 1878, before **CHRIST**, 2122, before the vulgar era 2126. He had *Abraham* at the age of seventy-two years, in the year of the world 2008, before Christ 1992, before the vulgar era 1996. He came with *Abraham* out of *Ur* of the *Chaldeans*, to go to settle at *Haran*, in *Mesopotamia*, in the year of the world 2082. (Gen. xi. 31, 32.) He died there the same year, aged two hundred and seventy-

five years, in the year of the world 1918, before CHRIST 1922, before the vulgar era 1926. *Terah* was an idolater, Joshua xxiv. 2, 14; Neh. ix. 7; Isa. xliii. 27; Gen. xi. 31."

Now, according to this statement, *Terah* was born in the year of the world 1878 and *Father Calmet* informs us, (by his translators,) that he had Abraham at the age of seventy-two years, (printed in words at length,) therefore if we add 72

we have 1950

for the year of the world, in which, according to his *own* account, *Abraham* was born, differing but two years from the time given in the Tables annexed to the Chart of the Patriarchal Chronology from Adam to Moses. However, he immediately afterwards informs us, that *Abraham* was born in the year of the world 2008. He states also, that *Terah* settled at *Haran*, in the year of the world 2082, and died there the same year, aged two hundred and seventy-five years, in the year of the world 1918. Now, if he went into *Haran* in the year of the world 2082, and died

there the same year, it is impossible he could have lived 275 years, and died in the year of the world 1918, for in that year he was but forty years old. His age at the time of his death, is stated (in words at length) to be "two hundred and seventy-five years;" according to which statement, as he was born in the year of the world 1878, he would have died in the year of the world 2153; he was, however, but "two hundred and five years old" when he died, (Gen. xi. 32,) and therefore his death happened in the year of the world 2083.

A more confused statement was perhaps never made, than that which *Father Calmet* has given us with respect to *Terah*, and the birth of *Abraham*, which he mentions under the head of *Terah*. He appears not to have satisfied himself on the subject; for, under the head of *Abraham*, in his Dictionary, he makes a remark on the subject of the year in which *Abraham* was born, by which it would appear, according to himself and *M. D'Herbelot*, we are to leave the Mosaic account of the fact, and to search for reasons in the Arabian Genealogy for placing the birth of *Abra-*

ham in the year of the world 2008. He says: "The eastern people, not only *Christians* and *Mahometans*, but the very *Indians* and *Infidels* have some knowledge of the Patriarch *Abraham*, and speak with great commendation of him. I shall produce here what the *Arabians*, who are descended from the patriarchs, inform us of him. *Abraham*, they tell us, was the son of *Azar*, and grandson of *Terah*, in this account all the Arabian historians agree. *Terah*, therefore, whom the scripture mentions as the father of *Abraham*, went likewise by the name of *Azar*, which is not any thing extraordinary in the East, where several persons have two names, whereof we have divers instances in the scripture. If our Chronologers, according to the remarks of *M. D'Herbelot*, had been acquainted with this *Arabian* genealogy, they would never have had recourse to the expedient of *Abraham's* transplanting himself a second time, in order to reconcile thereby the epoch of his departure from *Ur*, with the years of his age; they would have easily disengaged themselves out of all those difficulties, by admitting two *Terahs*, one surnamed *Azar*, and the father of

Abraham; the other the grandfather of this patriarch, which does not any way contradict the sacred text."

Relative to *Abraham*, I shall not extract further from *Calmet*; but I shall merely note what he says of *Kohath* and of *Amram*; his words are,

"*KOHATH*, the son of *Levi*, and father of *Amram Jehar*, (*Izhar* in our translation,) *Hebron* and *Uzziel*. *Kohath's* family was appointed to carry the ark, and the sacred vessels of the tabernacle, while the *Israelites* marched through the wilderness."

"*AMRAM*, it is not very well known in what year of the world he died."

The fourth and fifth columns of the Table are headed *Fresnoy*. They are taken from "*Tablettes Chronologiques, par M. l'Abbé Lenglet du Fresnoy*;"—Paris Edition, 1778. Under the name *Fresnoy*, I have referred to this author in the body of my work. His tables have evidently been constructed with great care and attention; but in this part of his Chronology, I conceive he has followed *Calmet* so closely, that quotations from his work are not required. I shall, there-

fore, briefly remark, that the fourth column of the Table, which is headed *Fresnoy Hebrew*, he gives as the chronology according to the Hebrew Bible, in the years of the world; and that the fifth column, is given by him as the years before Christ in which the same events took place according to the chronology of the Samaritan Pentateuch.

The sixth column of the Table is headed "*Blair*;" it is taken from a Chronology and History of the World, from the creation to the year of Christ, 1814, by the Rev. John Blair, L. L. D. published in London.

The seventh column of the same Table, is headed "*Marshall*." It is extracted from Chronological Tables by Benjamin Marshall, M. A. of Christ Church, Oxford, edition of 1728; in which he states, that amongst other Chronologers, he follows Archbishop Ussher, Sir John Marsham, and Mr. Dodwell. He places Abraham's birth in the 2008th year of the world, with this note affixed: ABRAHAM of *Terah*, at *Ur* of the *Chaldees*, (Gen. xi. 31,) 75 years before the death of his father *Terah*, (xii. 4. Acts vii. 4.)

The eighth column, headed "*Priestley*," is taken from "A Description of a Chart of Biography by Joseph Priestley, L. L. D. F. R. S. published in London, 1777," in which he states, that in all the earlier part of his work, he has followed the principles of *Newton's Chronology*; that he has also consulted *Universal History*, a *Biographical Dictionary*, *Blair's Chronological Tables*, and numerous other works on Chronology.

The ninth, and last column, headed "*Grey*," is from Dr. R. Grey's *Memoria Technica*, published in London in 1805. It is a work of great merit; and hence it is extraordinary that it should not have been universally known, and in general use. The remarks in the introduction to the "*Memoria Technica*," are so much to the purpose, so natural, and so much in unison with the ideas which I possess on the subject of Artificial Memory, that I could not, in what I have said on the subject, without a violence to my own opinions speak otherwise than I have done; and hence there may and must be a similiarity of argument between us so far as I go, but which is not near so far as Dr. Grey thought it needful to proceed.

He tells us, that for the Chronology and History he chiefly consulted Archbishop Ussher's Annals, Marshall's Chronological Tables, the *Rationarium Temporum* of Petavius, Mr. Hearne's *Ductor Historicus*, and Bishop Beverage's *Institutiones Chronologicae*. As a note, he adds: "It may be some satisfaction to the reader, to know that Mr. Bedford (as he tells us in his preface to his Scripture Chronology) *never* differs from Dr. Prideaux; and even from the creation of the world to the destruction of Jerusalem, never above five years from Archbishop Ussher, the late Bishop of Worcester, or Mr. Marshall."

Note 2, Page 126.

As it is possible the reader may consider there is a defect in this system, by introducing diphthongs to represent single figures: for instance, we will suppose, in decyphering the examples just given, having copied the words *isoi*, he might read it 3643 instead of 367, *adaup* 12,157 instead of 1267, *fukau* 45,815 instead of 4586, *beidoi* 123,243 instead of 1827, *sebau* 62,115 instead of 6216, *kau* 815 instead of 86, *apeit*

17,233 instead of 1783, and *boiza* 14,301 instead of 1701, by not knowing when to discriminate between the single vowels and the diphthongs; a mistake of this kind he will at once see cannot be made, if he considers that all the *technical* words consist of an alternate vowel and a consonant, and that whenever he finds two vowels placed together in such *technical* words, he must, on all occasions, consider them as diphthongs in their notation, and that *au* stands for 6, *oi* for 7, *ei* for 8, and *ou* for 9.

Note 3, Page 136.

Since this work went to press, I have met with a work on Chronology which showed me my path, in this way, had been trodden before by two different persons; the first was a series of *Chronological Verses of Ancient History*, written by Mr. Hooke, the Roman Historian, and revised by Bishop Lowth; it was written in this manner:—

“ In wat’ry *Asus* all the world lay drown’d,
“ And babbling *Boiloi* did the tongues confound.”

The second was a *Poetical Chronology of the Kings of England*, preserved in the Gentleman's Magazine.

What the venerable Lowth thought worthy of his notice, will, I trust, not be treated with contempt in these days ; if, however, such should be the case, and some may now, or hereafter, consider I have erred or trifled by an introduction of these lines, I have the consolation left me of knowing that I meant well, and if I have gone astray, I have done so in exceedingly good company.

LONDON:

IBOTSON & PALMER, PRINTERS, SAVOY STREET, STRAND.



Showing the Year respectively, were born and died ; the
number of Years: according to Archbishop Ussher,
M. l'Abbé Leng

Year when Born.	Of the World.	Before Christ.	Names POSTERIOR Patriarchs	Isaac.	Jacob.	Levi.	Joseph.	Kobath.	Amram.	Aaron.	Moses.
1058	3948		Noah	..	..	..	..	..	..	..	..
1558	2446		Shem	0	50	..	..	..	..	..	..
1658	2346		Arphax	8	..	..	..	..	..	..	..
1697	2307		Salah	2	22	..	..	..	..	..	..
1723	2281		Eber	5	79	19	..	..	..	..	..
1757	2247		Peleg	..	..	..	..	..	..	..	..
1787	2217		Reu	8	..	..	..	..	..	..	..
1819	2185		Serug	1	..	..	..	..	..	..	..
1849	2155		Nahor	..	..	..	..	..	..	..	..
1878	2126		Terah	5	..	..	..	..	..	..	..
2008	1996		Abraham	75	15	..	..	..	..	..	..
2108	1896		Isaac	5	..	120	40	29	..	..	..
2168	1836		Jacob	5	120	..	67	56	22	..	..
2248	1756		Levi	..	40	67	..	110	92	32	..
2259	1745		Joseph	..	29	56	110	..	76	16	..
2293	1711		Kobath	..	..	22	92	76	..	73	..
2353	1651		Amram	..	..	..	32	16	73	..	61
2429	1575		Aaron	..	..	..	..	..	61	..	119
2433	1571		Moses	..	..	..	..	..	57	119	..





